

The LUTHERAN



ANOTHER CHURCH

Cornerstone laid by Trinity congregation, Mount Morris, Illinois

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5 CENTS



Typing and Living

"How IN THE WORLD do stenographers type so fast and so accurately?" a friend asked me one day as he watched a secretary at work. "They don't seem to worry about the possibility of hitting the wrong keys. I can't type like that. I am always thinking about making errors. And, brother, do I make them!"

"Have you ever had a course in typing?" I asked.

"I studied for six weeks," he replied.

"Six weeks!" I exclaimed. "You should have had typing for at least a year if you expect speed and accuracy."

For the skilled typist, typing is just as easy as it appears. But the expert has spent months, and often years, on a systematic routine at the keyboard. It is only through the drudgery of practice that one finally no longer has to think about the location of the various keyboard characters.

More is involved than mere practice.

There must be well-planned exercises. And the would-be specialist must arrive at the correct technique, or the more he practices the further he may be from his goal.

LIVING FOR CHRIST is a lot like learning to type. It is not something easily or too quickly achieved, once there has been a definite committal of the life to Christ. There must be a definite, disciplined approach, step by step, and day by day toward the goal of a Christ-like character.

The Christian needs to know his Bible as the typist must know the keyboard, not merely by memory but by actual and frequent use. It is the practice of the principles of Christ rather than the mere ability to quote them that matters most.

It seems so easy for the saintly Christian to stand in the storm. But, back of every victorious life is a routine of Christian living.

—ERWIN L. McDONALD



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE: On May 28 members of Trinity Lutheran Church, Mount Morris, Illinois, and Pastor Alfred H. Stone laid the cornerstone of their new \$250,000 English gothic structure. Completion is scheduled for the fall.

THE CHURCH IN THE NEWS

Two million United Lutherans soon

Six or seven months from now the United Lutheran Church membership will be above 2 million. Total of 1,952,192 on Dec. 31, 1949, was reported this month by ULC Secretary F. Eppling Reinartz. Increase during 1949 had been 38,280.

Congregations had grown considerably in size in the 30 years the United Lutheran Church has been collecting statistics. In 1919 there were 3,473 congregations with average membership of 315 (224 confirmed, 91 child members). Last year there were 4,150 congregations averaging 470 (331 confirmed, 139 children).

Total membership gain in 30 years was 78 per cent.

More children

Tidal wave of youngsters born in the 40's had increased 1949 Sunday school enrollment to the highest figure on record. More than 10 per cent had been added in one year.

For 10 years beginning in 1935 the church school enrollment slid gently downward. From 1945 onward the trend has been up. Gain in 1949 was 79,490—about three times as large as in any previous year. Total enrollment reported at the end of 1949 was 886,626.

More men

Another sharp increase reported in 1949 statistics is in the number of men preparing to become ULC pastors. Enrollment in theological seminaries in 1948 had been 351. Last year it was 452. This number will probably reach a post-war peak above 500 in September.

To the ULC Board of Education at its June 22 meeting came a report that 518

men who were enrolled in colleges during the past year have stated that they plan to prepare for the ministry of the United Lutheran Church. It is estimated that others who have not announced their plans bring the total to 700. Muhlenberg College has the largest number of ULC pre-theological students—77.

Even with the largest supply of candidates in history, United Lutherans will not have too many ministers. Dr. Gould Wickey, Board of Education executive secretary, estimates the need at 175 new pastors a year.

More money

The supply of dollars flowing into United Lutheran treasuries had nearly doubled in five postwar years. Congregations spent \$18.88 per confirmed member in 1944. In 1949 the expenditure was \$34.52 apiece.

Here are figures on expenditures:

	1944	1949
Spent by churches to pay current bills	13,676,047	22,132,029
Spent for building projects, etc.	5,451,581	14,882,419
Given for ULC and synod apportionments	2,721,031	5,062,948
Other benevolences	2,371,708	5,402,624
Total	24,220,367	47,480,020

Protestants multiply

Church statistics were plentiful this month. Roman Catholics had recently reported their U. S. membership. It totaled 27,766,141, a gain of 1,047,798 in a year (3.9 per cent).

In the July *Christian Herald* came a summary of Protestant membership. Total was given as 48,674,823, a gain of

378,367 in a year (2.9 per cent).

The *Herald* had done its best to tally the totals for a multitude of Protestant denominations. Some churches are careless with figures. There are wide variations in the year for which figures are given (the ULC total given for 1949 is actually that of 1947).

Seventy-seven per cent of all U.S. Protestants are in 12 denominations. The rest are scattered in more than 100 others.

The *Herald's* figures for the 12 largest churches are:

	Last year	Previous year
Methodist	8,792,569	8,651,062
Southern Baptist	6,761,265	6,491,981
National Baptist USA	4,385,206	4,385,206
National Baptist Amer.	2,594,521	2,580,921
Presbyterian USA	2,401,849	2,330,136
Protestant Episcopal	2,297,989	2,228,270
United Lutheran	1,814,172	1,814,172
Disciples of Christ	1,738,605	1,714,796
Northern Baptist	1,583,360	1,583,360
Missouri Lutheran	1,569,364	1,519,952
Congregational	1,184,661	1,184,661
African Methodist	1,066,301	816,578

Fry chosen by World Churches

At Toronto's Emmanuel College this week the 90-member central committee of the World Council of Churches meets to talk about world problems. Dr. Franklin Clark Fry, vice-chairman of the committee, was selected by the Canadian Council of Churches as the preacher at a public service in Toronto's Colosseum, July 9.

Dr. Fry was one of a dozen churchmen (and the only American) chosen to receive an honorary degree at a convocation held by the four theological colleges of Toronto. The doctor of divinity degree was to be conferred on July 10 by Wycliffe College of the Church of England in Canada. This is the tenth honorary doctorate Dr. Fry has been awarded in recent years.

Reason for selection of Dr. Fry for special recognition is the vigorous work he has done on behalf of the world churches since the Amsterdam assembly in 1948.



CHALICES FOR GREECE

Dr. Fry inspects communion cups being sent to impoverished Greek Orthodox churches

ELC approves three-church merger

"All those opposed will stand . . ." said the presiding officer at the Evangelical Lutheran Church convention in late June. Only three stood up.

All the others—more than 1,200—had voted in favor of authorizing a committee to plan a merger of their church with the American Lutheran and United Evangelical Lutheran churches. The UELC had taken similar action by unanimous vote. The ALC will probably approve the proposal at its convention in October.

Merging the three churches would create a new church of about 1,500,000. Also it would shut off for a long time any further discussion of a merger which would include the United Lutheran Church.

Both ELC and UELC said they would like the Augustana Lutheran Church and Lutheran Free Church to consider coming into their three-church merger. Dr. P. O. Bersell of the Augustana Church read to the ELC convention an official statement of his church. Augustana has been

strongly in favor of merging all eight National Council churches, it was explained, but "has never officially declared it would not be willing to discuss lesser moves toward unity."

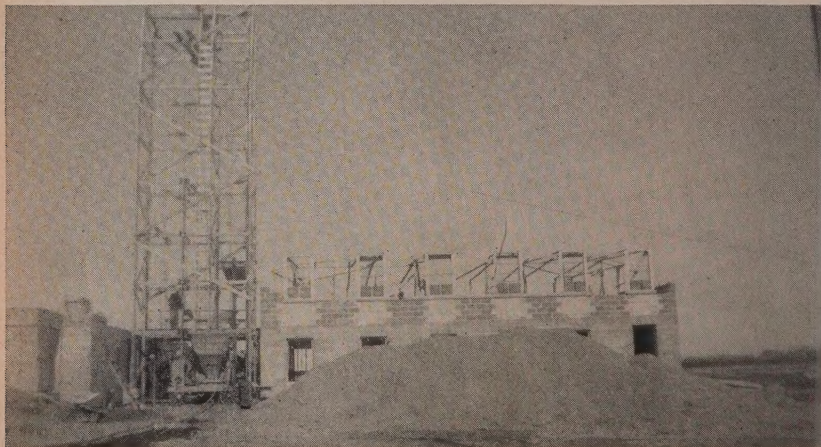
Sisters going

The village of Langenburg in Saskatchewan had no hospital within 75 miles. Every so often someone died for lack of prompt surgical treatment.

Worried citizens converted their community hall into an emergency ward. In 1946 they appealed to the United Lutheran Board of Deaconess Work to send them nurses.

There were no deaconesses who could be sent. Demand for the services of these well-trained women has been 10 times greater than the supply.

So Langenburg—where most of the people are Lutheran—asked for Roman Catholic sisters, and got them. Plans were made for construction of a 35-bed hospital. But after two years the Roman Catholic sisters moved on. Another reque-



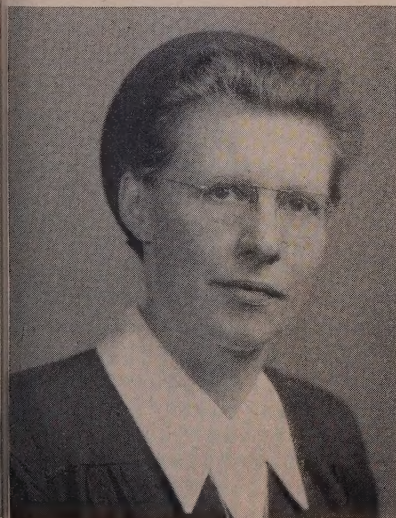
THIS WILL BE A HOSPITAL
At Langenburg in Saskatchewan



SISTER ANNA BRANDT
An answer

for Lutheran deaconesses was sent to the Philadelphia office.

This month the call could be answered. To Langenburg on July 1 went Sisters Anna Brandt and Ruth Poetzsch. Both



SISTER RUTH POETZSCH
Back home

were going home to western Canada. Sister Anna was born in Alberta, served nine years as parish deaconess at Tabor Church, Philadelphia. Sister Ruth had taught school in Saskatchewan before entering the Lankenau Hospital school of nursing.

These are the first ULC deaconesses to be assigned to western Canada. They will manage the new hospital which will soon be finished.

Missouri stays out

There hadn't been much doubt about the decision the Lutheran Church—Missouri Synod—would reach on the question of entering the National Lutheran Council. As expected, the Synod voted on June 28 to stay out.

But never before had a Missouri Synod convention spent so much time in talking about whether or not to join the Council. Many Missourians were convinced they would violate no Scriptural teaching by co-operating with other Lutherans.

Missouri heard striking reports of its progress since its last convention in 1947. More than 300 mission congregations have been formed in three years. The "Lutheran Hour"—international radio program sponsored by Missourians—is broadcast by 1,150 stations in 36 languages. This autumn it will go on television. Dr. Lawrence Acker of Omaha will conduct the program.

Masonic problem

For a hundred years the Missouri Synod had been vigilant to protect its people against the "lodge evil." Congregations are advised to bar from the holy communion all members who become Masons. Complaint against the lodges is that many of them teach their members a vague religion which has little in common with the Christian faith.

Missourians always had trouble in

keeping their people out of the lodges. In Fisherville, Ontario, Pastor Walter D. Bauer ran head-on into a battle about the Masonic Order this spring. (See THE LUTHERAN, May 24.) Toronto newspapers printed columns of the story when the Fisherville congregation barred four members from receiving communion because they belong to lodges.

In June the four were back in good standing. A compromise (not explained to the newspapers) had been reached. The congregation voted to restore church privileges to the four for one year.

The Wisconsin Synod—which is associated with Missouri in the Synodical Conference—goes further than Missouri. It bars from church privileges any of its members who get tangled up in the Boy Scouts.

The Rev. Walter Strohschein of Princeton, Wis., had enforced the synod's laws on scouting last month, and got into a serious disagreement with the president of his congregation, Philip Lehner. The northern district of the Wisconsin Synod expressed its confidence in Pastor Strohschein in June by electing him president.

Peace crusade

"It is right for Christians to hold civil office, to sit as judges . . . to engage in just wars, to serve as soldiers . . ." (Augsburg Confession, Article 16).

Since 1530 Lutherans had regarded these words as a true statement of Christian teaching. But there were a good many who had reached the conclusion that no war is just.

Fifteen pacifist groups representing 11 Protestant denominations had met in Detroit in May to condemn all warfare. Their hope—"to break with war, to repent of warmaking now."

It was a Lutheran pastor, the Rev. Robert F. Weiskotten, who was chosen

to lead the pacifists. Pastor Weiskotten will conduct a "Church Peace Mission" from now until December. He is on leave from St. John's Church, Richmond Hill, N. Y. Conferences and forums will be held throughout the United States.

Hard going

With war clouds rising over Korea pacifists would have difficulty winning converts. This month Protestants were speaking up in support of policies of President Harry Truman in the Korean situation.

Dr. Daniel A. Poling, president of the World's Christian Endeavor, called for "all faiths, all races, and all groups among us" to back President Truman's defense of South Korea.

Missouri Synod Lutherans (ordinarily silent on state affairs) were the first to pledge themselves to "stand shoulder to shoulder with our fellow-Americans" in a war for "what is right in the sight of God and good for the peace of the world."

Missionaries in trouble

Communist forces invading South Korea gave Protestant missionaries some new problems. There were 54 Methodist missionaries. Seven did not escape. One of the seven, Dr. A. Kris Jensen, was reported to be a prisoner of the Communists.

The Methodist Board of Foreign Missions in New York feared that their missionaries had been in Kaesong at the time of attack. Wives and children of missionaries in Seoul had moved to Chemulpo seaport for evacuation. Probably all missionaries might eventually have to leave Korea.

The Presbyterian Church, U.S.A., had dispatched 52 missionaries to Korea. But only one of them were safe in conference 100 miles south of Seoul when the invasion came. Pastor John F. Genso, the

only Presbyterian missionary left in Seoul, has escaped to Japan.

It had been reported in mid-June that about 60 Roman Catholic missionaries in North Korea had been put in a concentration camp in Pyongyang. All are German citizens. Allied officials in Germany asked Soviet officials last month to aid in getting the missionaries set free.

Pressure in the east

With steady, relentless pressure, the Communist government of East Europe were trying to force the churches to submit.

In June the pressure on the Roman Catholic Church had been increased in Hungary. The Vatican reported that 1,000 priests and nuns had been rounded up, transported to monasteries and convents where they could be watched. The government was trying to force the bishops to sign an agreement such as churchmen have signed in Czechoslovakia and Poland.

Police in Poland arrested almost all Jehovah's Witnesses in late June, calling them American spies. They are "one of the outposts of a United States intelligence network," said newspapers.

It won't do any good to try to talk any longer with Communist officials in East Germany, said Bishop Otto Dibelius last month. He had protested strenuously against anti-Christian teaching in public schools and against efforts to break up Christian youth groups. "To all protests the Evangelical Church gets only unsatisfactory answers," the Bishop said.

A third edition of an anti-religious Soviet history textbook was distributed in May for use in public schools. It is an Ancient History by Prof. A. W. Michulin, and asserts that Jesus never lived, there is no God, and the Bible is a collection of myths.

In the Russian zone of Berlin a school teacher, Miss Kaethe Konrad, was discharged last month because she prayed each morning at the opening of class.

Brevities

Men in shirt-sleeves could sit in their cars while they went to church near North Haven, Connecticut. Services are at 8:30 each Sunday morning in a drive-in theater. Ministers of six churches in the area take turns in conducting the "Way-side Worship." The offering is collected in envelopes on which contributors can designate the church to which they want it to go.

Joe E. Miera believed in giving 10 per cent of his income to the Lord. He also robbed a tavern to augment his \$200 monthly salary. Judge A. H. Ellet of Salt Lake City gave him a suspended sentence on condition that he pay a fine at the rate of \$20 a month. But Miera refused to pay. His \$20 a month for the Lord was all he could afford to subtract from the amount needed to support his family. "God comes first," he said.

The Utah State Board of pardons postponed action on the case until September.

New weekly paper, *The Protestant World*, scheduled to begin publication in November, got a new top executive last month. Dr. Clarence C. Stoughton, president of Wittenberg College, was elected president of the Protestant Publishing Corporation, sponsor for the journal.

An electric organ—pipeless American invention to take the place of a pipe organ—was ordered last month for St. Peter's in Rome, foremost Roman Catholic church in the world. It will be used in the ancient crypt beneath the basilica. For two years the Vatican's Sacred Congregation of Rites had debated whether it was right to use the new device.

World News Notes

Trouble in Shanghai

SHANGHAI'S FINANCIAL situation reflects the effectiveness of Nationalist China's blockade during the past year. When the Reds captured Shanghai, the city had over 200 prosperous Chinese banks and many foreign institutions. There are now less than 90, and many of the foreign banks have applied for permission to close their doors—the last being the Narodny Bank, a branch of the Moscow People's Bank.

The Shanghai Communist press optimistically reports that “rock bottom” has now been reached, since the city, once bloated with luxury shops, is now “purged and readjusted to cater to the masses.” Evidently the banks are not sure of that healthy state of affairs.

Checking up on a bank account

TELEVISION is about to be adapted to the banking business. London's Glyn Mills Bank has its main business office located 12 miles outside the city for reasons of personnel convenience and efficiency. In it are kept the records of each depositor. For prompt inquiry into their own accounts the bank is installing its own television outfit.

If a depositor wants to consult his balance sheet, or any document he has placed in the bank's custody, a telephone call to the out-of-town office manager will call forth a television reproduction of the document he desires within a few minutes. He can study it at his leisure in his own desk receiver.

No time off

POLISH AUTHORITIES have devised a novel “medical service” of their own. A new “work discipline” law has been issued, imposing “new and special responsibilities” upon all doctors—to see that

absentee workers “do not get medical certificates enabling them to shirk their duties on the production front.”

Though most papers reported that the population received the law “with unbounded joy” *Zycie Warszawy* was bold enough to remark that some Poles possessed “grim opinions” concerning it.

Setting up housekeeping

BOOMING SALES of houses, cars, and household furnishings are due to a rather unique effect of prosperity. Family units, or fractions thereof, prefer to live alone. The family combinations or doublings so common during the depression and the war periods are rapidly coming apart.

Newlyweds seek at once a house or apartment of their own. And of course a car must go with it to fill the attached garage. The result has been a boom in these articles while other commodities lag. Families have increased in number by 24 per cent in 10 years while population has increased only 15 per cent.

For the immediate future it is expected that family growth will be double that of population. In other words, for each 100 families of today there will be 118 in 1960. A recession could change this trend, with a return to doubling up of families. Collapse of over-extended credit buying can hasten it.

Emigration to Latin America

A PRIVATE CORPORATION, representing Italian, Latin American, and U.S. interests, has been formed to promote large-scale economic developments in eight Latin American countries—Argentina, Bolivia, Brazil, Colombia, Ecuador, Peru, Uruguay and Venezuela. An important part of the project is to aid in financing the resettlement of Europeans,

in which Italy's surplus labor population will have a leading part.

A test program, financed by the immigrants themselves, will endeavor to resettle 50,000 Italians in several of these countries. This will incidentally help to solve a French-Italian puzzle of how to stop the persistent illegal migration of Italians into France. Since the war ended France has accepted 125,000 Italians as residents, and this number covers 40,000 who entered illegally.

But there are still 500,000 other Italians who are clamoring to follow them. Italy is also planning on her own to promote migration to tropical and sub-tropical areas in Africa. She has even begun to train unemployed workers for various kinds of work abroad.

Business better in Japan

ANOTHER TURN has come in Japan's economic life, this time for the better. Occupation authorities are now urging the Japanese to buy in the "soft currency" markets and less in the U.S. This will broaden Japan's export market in return, lighten the dollar drain, and reverse the unemployment trend.

Trade with Thailand is looking up, which offers an encouraging market for locomotives, rail equipment, machinery, and textiles. The market would be mutually profitable. Burma's gates are also opening for the entrance of Japanese goods in exchange for Burmese commodities.

The British do not like the prospect.

Here and there

PROPELLER FIRMS, which had feared for their economic life with the advent of the jet air-liners, have taken heart again. The turbo-propeller is to be their salvation. Its range is double that of the jets. . . . AMERICAN soft drinks threaten to

flood European throats. Pepsi-Cola's overseas plants there have increased sevenfold since prewar days, and Canada Dry is second with a threefold increase.

—JULIUS F. SEEBACH

Worldover Press Report

How to be a literary success

RUSSIA'S national publishing house is soon to issue Joseph Stalin's large volume of war memoirs. In its pages will appear the official Soviet angle on Yalta and other crucial wartime conferences, plus Stalin's speeches, and evidence to show that Russia beat the Germans on her own.

Seven million copies are to be printed of the first edition only. There will be large editions also in 80 languages—all of those spoken inside the Soviet Union and among its satellite states. Smaller printings will be made in 32 additional languages, including in English-language edition of 500,000 copies.

Danish opinions cause concern

ALTHOUGH American "inside stuff" commentators have pointed out a growing concern at Washington over the reluctance of many Danes to support enthusiastically the European arms program, they overlook an important grievance. Instead of keeping 5,000 Danish soldiers in Germany, while U.S. troops are still in Greenland, Danes are asking, why not reverse this troop disposal?

Worldover Press correspondents in Copenhagen, however, report that the public is stoutly behind the Marshall Plan, which is universally given credit for recovery. Private citizens and Members of Parliament alike have been discussing means of repaying the U.S. For the Danes, like the Finns after World War I, are determined that every bit of help from America must be paid back.

THE APPOINTMENT of W. Averell Harriman as special assistant to President Truman in the field of foreign affairs has been hailed here as a constructive step. Harriman's government experience, in domestic and foreign service, qualifies him admirably for this important post.

The State Department is primarily responsible for the framing and execution of foreign policy. But our international relations have become so complex that almost all the cabinet departments and some semi-autonomous agencies are involved. Vital decisions that affect our relations with other countries are made by the Defense Department, by the Economic Co-operation Administration, by the Commerce, Treasury, and Agriculture Departments. The result has sometimes been a patchwork of conflicting military, economic, and diplomatic policies instead of a unified approach.

Attempts to solve this problem have been made through inter-departmental committees, which have discussed policy issues involving more than one agency. This technique has been only partially successful. Increasingly, decisions between divergent viewpoints have had to be made by the President. This role has demanded a comprehensive grasp of intricate issues which the President's crowded schedule does not give him time to achieve.

Harriman's job will be to study the impact of agency programs on our foreign relations, explore the possible integration of U.S. policy and report directly to the President.

HARRIMAN has a wide background of experience in government service. During the war he worked for the Office of Production Management, both in this

country and in London. He held a cabinet post as Secretary of Commerce. He has been U.S. ambassador to Russia and to Great Britain. His latest job has been "roving ambassador" for the Marshall Plan in Europe.

Even more important than the posts which he has held is his talent for unselfish service. By preference, he avoids the spotlight and does his most effective work behind the scenes. He has spent many years in government service at a salary far less than he could have commanded in his profession of banking. He is known as a man who is above personal and political intrigue. In these days of easy character defamation, he is said to be as immune as anyone can be to the barbs of "McCarthyism."

Relation to Acheson

SOME HAVE EXPRESSED fear that Harriman's appointment means taking the reins away from Acheson. The facts indicate otherwise. Major planning of foreign policy will of necessity be in the State Department, which has the responsibility for handling our international relations.

Dean Acheson was aware of this problem before he became Secretary of State. As vice chairman of the Hoover Commission he studied its implications. It was he who suggested to President Truman the creation of this new post, and nominated Harriman, his friend from school days at Groton and Yale, to fill the job. The result should be close cooperation between the State Department and the White House, and a new coherence in foreign policy decisions of all the government agencies.

—ROBERT E. VAN DEUSEN

People Are Looking for Homes

by STEWART W. HERMAN

Among casualties of the war are homeless Lutheran refugees mining coal in Belgium. A "church" was opened for them on June 11

THE COUNTRY through which we sped is, like Europe itself, small in extent but rich in history. In less than three days we traveled from Switzerland across France and Luxemburg into Belgium and back to Geneva. Although it was a business trip—Lutheran business—we did not close our eyes to the cathedrals, old castles, quaint villages, and lovely bits of scenery which we passed.

Luxemburg! In the Napoleonic era this little territory—situated between France, Germany, and Belgium—was considered so difficult to capture that any nation which possessed it would gain a dangerous advantage over the other two. Therefore, nobody should have it! Today it is tied harmlessly to Belgium in a customs union.

Sedan! Here is where Napoleon III in 1870 met his own special Waterloo, and Germany climbed to power with the help of a huge "reparations fund" paid by France. Waterloo itself is not far away.

Bouillon! To most Americans it may be only a clear broth, but its antique and handsome castle gave a surname to Godfrey of Bouillon, the great crusader and King of Jerusalem. Now the pleasant resort in the Ardennes Forest is marked with many scars dating from a more recent war. For it sits near *Bastogne* where there is a public square named in honor of an American general who knew when to say "Nuts!"

Verdun! More "history." Its desolate

hills are a frightful monument to war. Occasional plaques mark the places where villages stood and other markers—far more frequent—still warn the visitor to stay out of shell-saturated scrub woods.

Metz! This queen of Europe's fortified cities at the turn of the century was garrisoned by 40,000 German soldiers. After the victory of 1870 a German Protestant garrison church was erected with a steeple higher than that of the French Catholic cathedral. But for these last 30 years the shell of this great church has stood disconsolate, like a shattered monument to spiritual pride.

Incidentally, the Lutheran pastor of Metz recounted an interesting story about the origin of the present French Lutheran church building. There had been only one "evangelical" church—combined Lutheran and Reformed—in this predominantly Catholic city. A devout German general in the period between 1870 and 1918 wished to establish a distinctively Lutheran church, but the Kaiser heard of it and strongly opposed the idea.

The general was not easily frightened and offered the land in front of his own home to the Lutheran Church of Alsace for the erection of a sanctuary. He went down into his own pocket to help build it. Thus the Lutheran civilians had a church of their own.

Later a big—and impressively ugly—Reformed church was built in the city and the German Emperor made a special point of being present for the dedication. All of which is a footnote to the history

Dr. Herman is director of the Resettlement Division of the Lutheran World Federation.

of the so-called Prussian Union, namely, the unhappy attempt of the House of Hohenzollern to establish by royal insistence a united "Evangelical" church. Actually it served to favor a very small Reformed minority (in North Germany) against a very large Lutheran majority.

Religion and war have often joined hands. *Domremy and Vaucouleurs!* We ate lunch one day in a restaurant across the road from the little church in Domremy where Jeanne d'Arc was baptized and confirmed. But the cemeteries of those older wars, unlike the well-kept graveyards of the 20th century, have completely disappeared. Perhaps that is one of the reasons why the bitterness and hate have faded. It is doubtful whether long rows of crosses on a battlefield serve to hinder new conflicts.

THE REASON FOR the trip to northern France and Belgium was to visit the *living casualties of war*. Belgium was one of the first countries to open its doors to displaced persons by offering work in the mines. Thousands of DPs were signed up by IRO although not one in a hundred had any experience digging coal.

Most of them were happy to get out of the camps and start earning their own living again. They were definitely given two impressions: first, that after spending two years in the mines they would be free to look for other employment in Belgium, and, secondly, that by accepting this offer they would still be eligible for emigration overseas.

The new life was not easy for people who came from the farm or out of white-collar jobs, but they were willing to try. Nowhere in the world is a coalminer's life easy and luxurious. They knew that. I visited several Baltic families near Mons—a drab town in a setting of slag heaps. The young unmarried men live in hot

and dusty barrack-compounds, dreaming of escape. They don't associate with the Belgian girls who "look down" on them as foreigners.

Families—also dreaming of escape—live either in the old or new "company houses" of the sort which approximate housing conditions in many American mining towns. The new houses are quite nice but rather expensive (\$16 rent out of an \$80 per month salary), but the old houses (\$3 per month) have no conveniences such as running water, inside toilets or central heating.

About a year ago there was a regular mutiny among the foreigners, but not because of the housing. Many DPs who had done their stint in the mines demanded either permission to go into other occupations or to emigrate elsewhere.

Nothing happened. Some of them made their own way back to Germany, wangled a new opportunity to emigrate, and have arrived in the U.S. or Australia. Others—about 1,000—have been living idly at the cost of the Belgian state in a special camp near Mons. Practically all of this group are Ukrainian Orthodox or Catholics.

THE ORIGINAL Lutheran group of more than 2,000 has melted away to 500 or 600 and virtually all of these want to leave as soon as they can save passage money and obtain a visa, preferably for Canada. The only ones who have resigned themselves to staying at the mines are the men who have been injured and cannot easily emigrate. They now have easier jobs in addition to receiving a regular indemnity based on the seriousness of the injury. A few Lutheran DPs have been accepted in Catholic homes for the aged.

There is no Lutheran church in Belgium. Perhaps one should say that there was no Lutheran church until June 11,

when a simple room was dedicated at Losheim in Eupen.

Eupen is another of Europe's border areas which has for years been a bone of contention. Belgium has reclaimed it from Germany after the war and is administering it pending a final peace treaty. It is traditionally Catholic but, with the influx of Germans driven out of provinces east of the Oder-Neisse Line, Lutherans arrived from East Prussia.

The only Lutheran pastor in Belgium is a Latvian DP. He was invited to settle among these people and minister to them. His salary is paid by the Belgian state, at the friendly instance of the tiny Belgian Council of Protestant churches. Strange results of war! A Latvian refugee pastor serving a German Lutheran congregation under Belgian auspices!

Pastor Romans is also serving his Latvian brethren under the auspices of the Lutheran World Federation Service to Refugees. He now has an automobile to assure more frequent visits to various groups scattered through the industrial area from Mons to Liege.

LOYALLY, THE LATVIANS and Estonians rally to the support of their own people, contributing to the welfare of unfortunate members of the group. A rep-

resentative of the Estonian Committee accompanied us from Brussels to Mons to see the housing I have described. I knew that he was unemployed and pressed him to let me buy his return ticket to Brussels but he firmly refused, saying, "You have come here to help our people and we are happy to be of service to you."

He wasn't "putting on an act." He belonged to those who were so eager to get to work after the war that they accepted the first job-offers that came along and now he is temporarily stuck. Meanwhile he was helping *me*!

There are many monuments scattered over Flanders—including milestones marking the route of the Sixth Army as "*La Voie de la liberte*," . . . the stone canopy over the "Trench of Bayonets" at Verdun where a whole row of soldiers was buried alive by one burst of enemy fire, leaving only their bayonets sticking out of the earth, . . . also the somber memorial to the "creator" of the Maginot line who was responsible for sinking more wealth into earth than the refugee miners have been able to extract.

But no one has yet set up a statue to the Unknown Refugees who have tried by their own efforts to start life again. They won't enjoy a wreath half so much as they would appreciate a helping hand.



"ONE USED to see in the little shops along the streets of Damascus the expert makers of amber beads at work at their trade of polishing the beads. These experts gave each bead a few rubs and then laid the bead down to rest. If they had prolonged the rubbing beyond a certain point, the bead would have burst into fragments from the inner strain due to the friction on the amber. We are something like that in our delicate structure. In the midst of our rush and hurry of today, with our frictions and fever heats, we need the calming hand upon us, and for that purpose we must have times of hush and quiet so that the calm may settle upon us."

—RUFUS JONES in *The Radiant Life* (Macmillan)

ULCA's Thirty-third Synod is Formed

By RICHARD T. SUTCLIFFE

200 pastors and laymen make history in Trenton by "strengthening the ULC immeasurably in an area formerly weakened through 'triplication' "

THIS WAS IT! This was the moment for which some people had been waiting 25 years. During this particular instant, United Lutheran Church history was being written in Trenton, New Jersey.

The clock below the balcony rail said 2:46 P.M. A wall calendar read "June 20, 1950." For a moment, the only sounds were those of a fan stirring the Jersey humidity mixed with the whir of the recording machine as important words and actions were made permanent in magnetic ribbon.

And then the silence was broken by the sound of a gavel on the speakers' table. The voice of the president of the United Lutheran Church declared: "I hereby declare the Evangelical Lutheran Synod of New Jersey officially organized!" A flashbulb went off as a camera shutter clicked . . . and a new synod had been born!

AS THE FIRST of what New Jersey Lutherans were confident would be a long series of annual conventions, the Trenton sessions, conducted in century-old Trinity Church, produced no church-shaking action or discussion. But that didn't indicate that the delegates were unaware of the significance of the organization of the United Lutheran Church's newest synod (the 33rd) and one of the largest (9th).

In the keynote sermon at the opening service, President Franklin Clark Fry had said, "We today are in the focus of God's eyes. He beholds us with benignity and expectancy."

"We must be humble about what we do this day. We are not beginning this new synod. We are its obstacles and its problems."



BIRTH OF A SYNOD

. . . important "I hereby declare"

Dr. Fry urged an awareness of the new synod's place in the United Lutheran Church. "Your synod will certainly not be the least in the United Lutheran Church, not the feeblest nor the smallest. It will be the newest. The eyes of the church and of the Lord are searchingly on you. You come with the virile strength nourished by your predecessor synods. You will have much to offer the church."

THE DELEGATES—200 pastors and laymen from 128 congregations formerly affiliated with the synods of Central Penn-

ylvania, New York and Ministerium of Pennsylvania—got down to business at once.

First was the adoption of a *declaration of intention*, an official agenda, and the reading of the organizing resolution. The last was performed by Dr. H. Torrey Walker, active in the Ways and Means Committee responsible for the preliminary work on the new synod.

Then came the necessarily long task of adopting a constitution and by-laws. Throughout the hot first afternoon delegates listened patiently to the reading, voted promptly for adoption. A constitutional committee headed by Dr. George R. F. Tamke had used the constitutions of the *parent* synods in drawing up the new document. Synod's quick and approving vote was one of confidence.

The constitution provided for a presidential term of five years and for re-election to that office prior to age 68. A secretary and treasurer will serve one-year terms, are eligible for re-election up to the same age limit. At the recommendation of the Ways and Means Committee, the office of president was made a full-time post.

Synod is divided into three conferences—Northern (Sussex, Passaic, Bergen, Hudson and Essex counties), Central (Warren, Morris, Union, Somerset, Hunterdon, Middlesex, Mercer and Monmouth counties); and Southern (Ocean, Burlington, Camden, Gloucester, Salem, Atlantic, Cumberland and Cape May counties). The number of congregations in each is about equal.

Of the 128 congregations in the new synod, 39 had formerly been affiliated with the Ministerium of Pennsylvania; 20 had been associated with the Central Pennsylvania Synod. New York Synod gave the largest number (69) of congregations to the New Jersey Synod. Member-

Delegates to Des Moines	
NEW JERSEY SYNOD	
Clergymen	Laymen
Edwin H. Knudten	Henry Beisler
Robert Wuchter	Alvin H. Schaediger
George R. F. Tamke	J. H. Spalding

ship of the new group was estimated at 75,000.

POPULAR INTEREST centered about election of officers. Pre-convention conversation proved prophetic as "favorite sons" received highest votes on all ballots.

Elected president on the third ballot, all of which he led, was Dr. Edwin H. Knudten, pastor of St. John's Church, Rutherford, a former member of the New York Synod. The secretary is the Rev. C. Donald Heft, pastor of St. Mark's Church, Oaklyn, N. J. Dr. Walker became first treasurer of synod.

Later in the business sessions, the three conferences were officially organized with Northern Conference selecting the Rev. Albert Stauderman, of St. Paul's Church, Teaneck, as president. Other conference presidents included the Rev. Paul T. Warfield, of St. Mark's Church, Trenton (Central), and the Rev. Floyd P. Milleman, of Zion Church, Riverside (Southern).

OFFICIALS of the new synod as well as ULCA leaders felt that adjustments of pastors and laymen from the three predecessor synods had been "easy." The most significant thing about the organization of a new synod in the United Lutheran Church? President Fry summed it up this way:

"The organization of the Evangelical Lutheran Synod of New Jersey strengthens the United Lutheran Church immeasurably in an area formerly weakened through triplication of effort."

Missouri Synod Debates

BY RELIGIOUS NEWS SERVICE

Some thought it would be all right to work with United Lutherans and others, but a majority believed co-operation would be opposed to the teachings of Scripture

MILWAUKEE, WISCONSIN. June 23.—Whether the Lutheran Church—Missouri Synod—should co-operate with other Lutheran groups in the National Lutheran Council was debated at the synod's 41st triennial convention here.

The Missouri Synod is the largest Lutheran body in the United States not affiliated with the Council.

Some synod leaders charged that the work of the Council, which is an agency organized for co-operation in such fields as missions, welfare, and overseas relief, might eventually lead to "unionism" in spiritual matters.

Participation in Council activities, said Dr. Theodore Dierks, Morrison, Illinois, would eventually result in participation in the Lutheran World Federation and then in the World Council of Churches.

"Then," he said, "we would be kneeling side by side with members and leaders of the Augustana Synod, the United Lutheran Church, and the ikon worshippers of the Greek Orthodox Church.

"We would get a 'new deal' in the Church, with all its spending, bureaucrats, and no liberty of the Christian."

THE REV. H. D. MENSING of Tinley Park, a suburb of Chicago, said that the National Lutheran Council is "doing the work of the Church." He said that the question of co-operation with the organization should not be based on human reason but on the "clear word of the Gospel" as stated in Romans 16:17-18:

"Now I beseech you, brethren, mark

them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ but their own belly; and by good works and fair speeches deceive the hearts of the simple."

"'Avoid them' is the clear word of the Gospel," he added.

"Do we mistrust the Holy Spirit in these things?" asked Dr. Frank Miller, instructor at Kentucky State Teachers College.

"Let us not say 'Oh, we want to be in heaven in a special corner.' There will be many others in heaven.

"This Lutheran Council has worth-whileness in it. Let us do what God wants. Can't we make our confession within the National Lutheran Council?"

DR. MILLER said that when his son was serving in the South Pacific in World War II, he called for prayer before battle.

"And he didn't ask whether the man beside him was a Jew, a Gentile, or a Hottentot. He just asked if he wanted to pray."

Dr. Harold Romoser, Trinity Lutheran Church, Oak Park, Ill., said that "there are good Methodists and good staunch Presbyterians who are closer to us than some Lutherans. There are some Lutherans who deny the Virgin birth and the doctrine of the Atonement."

"Gentlemen," Mr. Romoser continued, "we have no right to go into federation with an organization that does the work

of the Church. If we work with them, here must be an agreement in doctrine. The Lord sets the limit of what we should do—and He has set the limit.”

“The conservative element in our synod is decidedly against the advance of liberalism in the Lutheran Church,” declared the Rev. Bernard Hemmeter, Mount Olive Lutheran Church, Chicago.

Mr. Hemmeter cited areas of co-operation between the synod and the Council for the sake of “expediency”—for example, the co-operation at present within the Lutheran Council of Great Britain, headed by the Rev. E. George Pearce.

Mr. Pearce, a Missouri Synod Lutheran, was criticized because he recently led a communion service of several Lutheran groups in Great Britain. The British council is seeking to establish Lutheran churches in the country for some 50,000 DPs from the Baltic countries.

“It’s NOT a matter of unionism, but of co-operation in such endeavors as are necessary,” said the Rev. Herman Bar-

tels, Cleveland. “Many of the conservative bodies in the National Lutheran Council would welcome our participation in order to bring about a more conservative doctrinal position throughout the Lutheran Church.”

A layman pointed out that “we are not on a common basis in matters of Scripture, the relation of church to state and our attitude toward fraternal orders.” He described any proposed co-operation between the synod and the Council as “unionism.”

“Let us not succumb to this humiliating, disheartening and thoroughly unionistic proposal,” declared the Rev. Paul Burkdorf, Clinton, Iowa.

Another said that the argument had many laymen “confused” and that they could find no differences in practices (such as mission work) between the Council and the synod.

“I think we can belong to the National Lutheran Council and call our own signals within that Council,” he said.

Man With a Plan

By QUENTIN P. GARMAN

Funds for new churches in California are gathered with the help of Mr. Lamphear, but results can't be measured in dollars alone

“GOD HAS CALLED ME to a ministry of finance. Nothing must interfere with His call.” With these fervent words, Guy A. Lamphear, director of Institutional Funding Systems, touches the magic key which has put the “fun” in funding and taken the “pain” out of campaign in over twenty California Synod congregations.

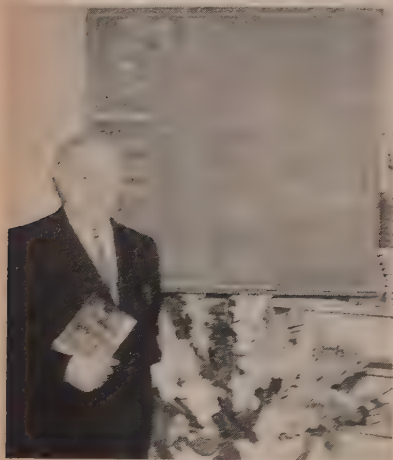
The Rev. Mr. Garman is pastor of Christ Church, a recently organized congregation in Pacific Beach, San Diego.

This dynamic, consecrated Christian layman has spent many years in giving professional help to churches of all denominations for their financial campaigns. He has assisted over a score of churches in the California Synod since 1946 to raise in excess of a half-million dollars for building programs.

In January 1947 he was called by St. Luke's Church, Huntington Park, to help in raising \$30,000 for a new building.

Three weeks later on "Victory Sunday," a \$33,000 total was assured for the new church, which has now been dedicated.

SINCE THAT CAMPAIGN he has constantly challenged this growing synod to increase its giving to the place where it bears the mark of the cross—and where it is lifted from the low level of begging to the joyous plane of participation.



VICTORY REPORT
\$27,500 for Christ Church

"A man shows what he is by what he does with what he has in reference to kingdom building." These words come from a man who believes and lives the tithe plus a sacrificial gift for the Christian Church. He often comments, for he is an able lay-preacher, "When a man reaches out and gets hold of the hand of Christ he feels that hand crucified, and if it doesn't lead him to sacrificial living and giving, the touch isn't what it should be."

A solid unit of testimonies come from California laymen and pastors alike that no man can go through one of his campaigns without a new outlook on the re-

lation of the Kingdom of God to the giving. His service fee of 6 per cent of the cash gifts and pledges for his direction of the campaigns is soon obscured by the magnificent results which his planned program gives.

NOT ONLY DOES he challenge congregations to financial heights. There is a strong evangelism trend noted as scores of prospects are located during the campaigns and invited into the church. Another feature of the "Victory" climax is the opportunity he sets up for a personal commitment of each solicitor for at least one hour of service a week for the church as a member of the pastor's cabinet. This working arm of the pastor engages in all types of visitation for the church.

Mr. Lamphear believes that there is in the church sufficient wealth to drive forward the wheels of Christian enterprise to capture the world for Christ.

The problem is to release that wealth in adequate proportion to the challenging needs of our day. Institutional Funding Systems has been dedicated to a ministry of finance to bring the church to an adequate concept of stewardship.

A PRACTICAL ILLUSTRATION of this was noted at Christ Church, Pacific Beach where several months ago—in the three-year-old mission congregation—a corps of almost 100 solicitors, undergirded by prayer, went forth under Mr. Lamphear's training and brought in their minimum goal of \$16,000 at their first report meeting. Then they swept on to a Victory Sunday total of \$27,500 to assure a new educational unit.

Between campaigns he follows each congregation with a carefully planned audit at regular intervals, combined with personal suggestions and analyses of the very delicate matter of keeping all accounts up to date.

A GIRL STOOD UP TO SING

by WALTER RIESS

This girl may be a famous singer someday. For her, singing is like prayer. People feel that when they hear her

NEWSPAPERS REPORTED that Miss Edna Williams, a dramatic soprano, made her debut in a little church in Philadelphia at 8:30 P.M. on Thursday, June 15. They said the young lady performed excellently, that she displayed much promise for a concert career.

But no newspaper could tamper with Miss Williams' prayer that night. And that is best, unless the music critic were a saint. Or unless reporters could hurdle the bars of their business to think religion for a while.

Edna Williams appeared to be a pleasant girl when she walked into the chancel of a Methodist church. The altar had been moved to make room for the piano. Some of the electric bulbs over her head had burned out, and her usherettes rustled conspicuously in their gay party dresses. A zealous photographer rushed haphazardly through the crowded pews to explode his flashes.

EVEN MISS WILLIAMS seemed lost. She didn't know how to bow gracefully when her people welcomed her. She looked coldly ill at ease in a starched rose gown, like a pretty Christmas tree in an empty room.

And her audience was equally dismayed. Over three hundred Negro folks sat in the room, suffocated under neon lights, fanned their faces vigorously with cardboards donated by a funeral home. A buxom lady behind me scraped her bosom on precisely every fifth note, giving none too silent witness of her excitement over Miss Williams' efforts.



EDNA WILLIAMS
Under the neons, devotion

The accompanist had poised his fingers over the keyboard when a gentleman clad in dapper cream and blue paraded up to Miss Williams, handed her a corsage with the compliments of his society, delivered a perfectly memorized speech, and returned, beaming, to his pew.

After the disintegrating effect of this gesture, it was good that Edna opened her program with two restrained Handel solos.

"You'll want to walk with Jesus," she sang as she stood naively before us.

You'll want to walk with Jesus.
Trees for your shade,
Sunlight for your path,
And wherever you turn, you'll rise!

THE CRYING last note, *rise!* passed over the congregation like a breath of cool air, quieted the restless fans and talking. There was a moment of silence. Then the applause set in—like a fury. Arms waved high in the air, programs flew upward, whistles floated toward the chancel. Miss Williams bowed stiffly, smiled at her ovation, betrayed no embarrassment whatever.

She did not wait for latecomers to find their places. Steadily, and with a majestic control of her voice, she *did* begin to rise. Her tone softened beautifully into Mendelssohn. It was like a prayer:

Oh, rest in the Lord,
Wait patiently for Him,
And He will yet give thee
Thy heart's desire. . . .

She never noticed the few scattered smiles when she hushed in a romantic number:

My cheek is white
And stained with tears.

It was the last smile I saw in the church. After three inspiring selections, no one in the audience could have missed the purpose of her concert. Every reach was a search for God. Every high, piercing climb was a petition for the Saviour to come with blessing. Her quest reached its peak in a whispered psalm:

I wonder as I wander
Out under the sky,
How Jesus the Saviour
Came down for to die,
For poor hungry people
Like you and like I.

Even the accompanist's pummeling of

a Hungarian rhapsody at intermission time left the mood untouched.

OUTSIDE, A FRIENDLY voice greeted me. An elderly man welcomed me to the church.

"We've got services with the white folks every Lent," he said. "It's nice to see you come to hear Miss Williams."

"She's magnificent," I said.

"They're poor folks, you know. I teach day school here, and I know what they've been through. Put three girls through music school, that's what they did. Edna's sister gave a recital here last year."

"I love your spirituals," I said. "We have nothing so original in our church, nothing so completely clean. . . ."

"We're a lonely bunch of folks," he smiled. "Nothing is so good for singing as being alone. My wife is a Catholic, and she doesn't go much for our spirituals. I guess I know what it is like to be alone on a night like this. I guess that's why I love the songs so much."

MY FRIEND was right, of course. I learned that when Miss Williams finished her concert. She stood completely alone—her bronze face tilted upward, shining under the hollow bulbs and empty sockets. The people were only incidental to her. The pianist (fortified after his rendition of Liszt) played miles away from the Negro girl who sang for one ear only.

Oh Jesus, be near me,
Hush the day's last cries.
Reach down and lift my heart
To Your golden skies.

Oh Jesus, be near me,
For my breast is sad.
Walk always with Your child,
And make him glad.

The clapping had died. Everyone in the church felt the intensity of the girl's voice. Only her eyes said she was ready.



HER FIRST CONCERT HALL
A Methodist church

to go on singing—as long as they would hear her.

She sang for us an aria by Puccini and three romantic songs. We would not let her go. For an encore she sang a few Brahms *Lieder*, another spiritual:

My Lord is coming,
My Lord is coming,
Goin' to come for my soul.
Oh yes, I'll go to Him
Into His heav'm,
Heav'm!
Jesus, I'm comin' on home.

After the spiritual there were no more calls. The now-very-beautiful girl walked without hesitation to the sacristy, the little pianist (still remembering his own minute) at her side.

AS FAR AS Edna was concerned, there was no such thing as race. After most of the people had left the church, I congratulated her and requested a few mo-

ments to talk about her singing. She invited me, in a most easy manner, to a celebration in her home.

Seven of us piled into the small Chevy, which had been well-polished for the concert. We arrived at Edna's home a few minutes later, climbed three flights of stairs between gray plaster walls to enter the three-room flat.

I couldn't help noticing a large clay head standing on the radiator. It was the face of a Negro boy, looking up as if to some fantastic dream, expectant for deliverance. I asked Edna who had done the piece.

"Oh, that," she said. "Henry did it—my brother. Like it?"

I certainly did, and asked about Henry.

"He was killed in the war," Edna said, with a strange lack of sadness. "He was overseas."

SHE LEFT the living-room to change her

dress and get the punch and cakes. The others (over 20 Negroes had gathered in the room) spoke little, set Billy Eckstein's precious groans on the phonograph. The bust of Beethoven on the piano trembled with music and sporadic giggling.

Edna came back. "Would you like to hear Dorothy Maynor?" she asked, and replaced the groaner with slightly more suitable music. The laughing continued. Everyone was getting into the swing of the party.

While we sipped punch, I asked Edna how old she was.

She laughed: "I can't tell you that. Probably a lot of other things I can't tell you either—but not that anyway!"

"It doesn't really matter," I said. "Your girl friend told me hours ago."

"Who? Nellie? Why *that* Nellie, I'll . . . I'll rub *her* face for her."

Over on the sofa, Nellie was oblivious to my betrayal. Her boy friend had captured her interest. (It was Nellie who had told me about the concert when we met, quite by accident, in a crowded cafeteria.)

"That was a real piece of work you did tonight, Miss Williams," I said, "though I wish sometimes that you had sung all spirituals."

She grew seriously thoughtful: "I know," she mused, "but I couldn't sing any more of them. You don't know what it does to people. I could see the effect on them when I sang tonight, like somebody had dropped a blanket over them. Besides, I couldn't take it myself."

"Does religion mean much to you in your singing?"

SHE LOOKED UP, surprised. "Yes," she said. "Yes, it does. I can sing three or maybe four spirituals. But I feel them so much. Honest, I can't explain exactly what I mean—it gets you so much to sing them. . . ."

"Perhaps something inside," I offered.

"Yes," her face brightened. "That's it. It's a feeling inside. Like God was telling you things."

Her sister brought another punch. Someone removed Dorothy Maynor for groaning Billy. The buzz of the party had softened into small conversations.

Edna talked on: "You need faith to do a spiritual. Without that you can't sing them at all. Even with faith it's a big thing—something way up high above you. We like to call spirituals our own, and yet they're not ours really.

"They came down through people. But when you sing them you know you're touching God, and you can't do that very often. Not in one evening."

THERE WAS NOT much I could refute in that kind of logic.

I thanked Edna and all the folks for their hospitality, and walked down into the night streets. On the corner, I remember now, a shrew shouted to an old man to come home. I walked home too, all the while trying to think of how many narrow ideas had scurried down the drain in three short hours.



IF YOU want to find God, if you are at all in earnest in your desire to know Him, then take assurance that, to this extent at least, you have already found Him and know Him.

ALAN RICHARDSON in *The Gospel and Modern Thought*

A CHILD'S PRAYER WAS ANSWERED

By WILMA SELL THOMPSON

"Dear God, give me the wisdom of this little child," a mother prayed

AS SHE CAME OUT of the ether, she knew before they told her that her baby was dead. Somehow she had known all along. She was conscious of a blur of color—flowers in the room, and of people standing by her bedside crying. She was relieved that it was all over, that the long months of waiting were at an end. Yet there was no joy this time, just a great emptiness.

Her thoughts first of all went to the nursery at home and the drawers full of baby clothes. "They should not have given me the baby shower," she thought. "Now I must return all those gifts."

Then she thought of her husband home alone, unable to leave his work to be with her. How would he feel? She should not have kept her fears and premonitions to herself. She should have prepared him a little for this. If only he were here!

WITH A PANG she thought of Judy, her little girl who had waited so patiently these nine long months. Can a four-year-old possibly understand what has happened? For the first time the tears came. . . . Perhaps she should not have let her know the baby was coming.

But then it had been such fun for her to help fix the nursery and plan for the new arrival! How earnestly she had prayed at night, "Dear God—make the baby be a girl so I can have a little sister." Were her prayers all for nothing?

She sank back into oblivion, for how long she did not know or care. It was easier not to think at all now.

She was awakened by a pulling of her hair. A nurse sat by her bed trying to

untangle the snarls. All the other people were gone. She tried to tell her she had just shampooed her hair the day before and it was still in pin-curls when she went to the hospital . . . why, that was here, wasn't it? Now it all came back to her—the delivery room and the nurse listening for the heart-beat, with that puzzled look on her face. "Can you hear it?" she had asked the nurse, in a weak, little voice, already afraid of her answer.

But the nurse had pretended not to hear, and walked quickly out of the room. Then came the other nurses, the doctor, the injection in her arm, and the walls of the room whirling around her. . . . But now it was all over, and the nurse was combing her hair.

"YOU'LL FEEL better now with your hair smooth, and your face washed. Try to eat a little supper and get some rest. Tomorrow you will feel stronger." She wondered vaguely why she should feel strong. What did it matter how she felt tomorrow? But she obeyed like a child, for there was nothing else to do. This soft-voiced creature seemed to read her thoughts. Soothingly she plumped up the pillow.

"You already have a little girl, haven't you? Maybe she can come to see you tomorrow. This isn't the O. B. floor you know, so they allow children here."

"Oh, thank you," she whispered. "Now I will look forward to tomorrow."

BUT SHE HAD to wait three days before they let her see Judy. She spent that whole morning getting ready for the visit, for now of all times she must look her

best. She combed her hair carefully, put on some make-up, and donned her prettiest bed-jacket. There was even a flower in her hair.



Hours before the scheduled time she was ready and waiting, and it was with a great feeling of nervousness that she watched for her tiny visitor.

What could she tell her? Would she ask all about the baby that wasn't here? How could she comfort her? Her grandmother had broken the news to her already, and Judy had made no comment. At last she heard footsteps in the hall, and a high, childish voice.

Her young daughter stood at the door for a moment, looking strangely grown up and independent. "It must be the way her

hair is fixed," her mother thought. "Grandmother never did tie her ribbons just right."

Judy's eyes were wide with interest. Then quickly and solemnly she crossed the room to her mother's bed. Without a word she reached for the covers and pulled them back. Satisfied that they had told her correctly—the baby was gone—and still without a word, she covered her again, then climbed up on the high hospital bed and snuggled in her arms.

With a radiant smile on her face she cried joyfully, "God did hear my prayers, Mother. Grandma told me the baby was a girl, like I asked for, even if she didn't live!"

THE MOTHER blinked back the tears, and tried to smile bravely into her daughter's eager face. "Yes," she thought. "He did hear your prayer, even if mine was not answered. I should have had more faith, like you, little daughter. You do not grieve at what has happened, but accept things as they come, life—and death. How silly that I lay here for days worrying about you!"

She closed her eyes for a moment and breathed, "Dear God, give me the wisdom of this little child. Amen."



I'S ONE, 'TOO

I SAID, "Howdy-do" to the Negro who cleaned and blocked my felt hat as he came through the door, and kept on going as I debated about the problem on my mind. I must have looked pretty serious after delivering that "Howdy-do." Maybe it was the last one I had, thought the little shoe-shine colored lad but 10 feet ahead; for he said, as I came closer, "Revern, won't yo' speak 'tme, too?" I smiled at him (how could I help it!) and said, "Howdy-do," still walking on. When almost past him he said, "Yo' know I's one, too."

"Well," I mused, forgetting the ponderous thing on my mind, "he is one." Every one is one, at least to our Saviour who stopped even on the way to the cross to help an enemy's wounded servant. Sometimes we forget this.

SNYDER ALLEMAN

A Glimpse of God's Glory

This week read Exodus 34:1-35

"SHOW ME thy glory," pleaded Moses in earnest prayer (Exodus 33:18). But, as we learned in our study last week, the glory of God is too great for any man to grasp. Even a Moses could not endure the radiance of the divine presence.

Then how may we know God? Only as he reveals himself to us in veiled form. And this he promises to do. Chapter 33 of Exodus closes with the rich assurances which God gave Moses in response to his plea to see him in his majesty.

According to the account, Jehovah promises to hide him in the cleft of the rock and to cover him there with his hand while his Presence passes by. The removal of his hand permits a glimpse of the afterglow of his glory.

CHAPTER 34 carries forward the story of Jehovah making known to Moses his mercy, grace, and glory. The account does not appear to be the presentation of a primitive ten commandments, as many scholars have supposed, but rather a rehearsal of the terms of the bond of union between Jehovah and Israel more fully set forth in the Covenant Code (Exodus 20:23—23:19).

Since Moses in righteous indignation had broken the two tables of the covenant (32:19)—an act for which he is not censured—Jehovah requested him to prepare two new tables and to bring them up to the top of the mount for the renewal of the law (verse 1).

When Moses had carried out the command, Jehovah came down in a cloud to meet him. As he passed by, he gave him—in fulfillment of his promise—a glimpse

of his glory in the revelation of himself as "a God merciful and gracious, slow to anger and abundant in lovingkindness and truth" (verse 6).

THIS REVELATION of the majesty and mercy of Jehovah stands among the loftiest conceptions of the moral nature of God given in the Old Testament. Jehovah reveals himself not only in power and judgment, but above all in mercy, truth, and love. A God of jealousy and justice, he does not condone sin but seasons justice with mercy, "forgiving iniquity, transgression and sin" (verse 7).

The Hebrew word translated "lovingkindness" is rich in meaning. It stands for goodness, love, pity, compassion, mercy, forgiveness, and unmerited favor toward sinners. In many passages the prophets set forth lofty expressions of this lovingkindness of Jehovah, which moves him to choose the Israelites above all others, deliver them from the hands of their enemies, provide laws for the regulation of their life of fellowship with him, and make them a peculiar people. And even when Israel fell and forsook the covenant, he remained faithful and forgave them freely (Hosea 14:4).

BY BREAKING this bond of union, Israel came under judgment. But God out of lovingkindness promised to establish a new covenant with his wayward people (see Jeremiah 31:31-33). Both prophets and psalmists magnify God's mercy, its greatness, abundance, and endurance. "His lovingkindness endureth forever."

This divine favor finds its fullness in New Testament faith, which sets forth such a revelation as John 3:16, "God so

loved the world that he gave his only begotten Son."

Related to God's lovingkindness is his truth or faithfulness (verse 6). The root of the Hebrew word for truth is transliterated as "Amen," meaning steadfastness or certainty. This is always a characteristic of God, whose "faithfulness reaches unto the skies" (Psalm 136:5), and endures "unto all generations" (Psalm 119:90).

God's oath and covenant are unchangeable. As all other qualities of God, this element of steadfastness culminates in Christ, of whom Paul writes, "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen" (II Corinthians 1:20).

IN HIS DAY Moses found Jehovah faithful and forgiving. And in reverence before him "he bowed his head and worshiped" (verse 8), pleading further for pardon for his people and for the assurance of his abiding presence.

The covenant which Jehovah initiated involved the choice of Israel, the expulsion of the occupants of Canaan, and the warning for his people to remain aloof from their idolatrous ways. As in the first commandment (20:2), Jehovah reveals himself as a jealous God (verse 14). Here he requires Israel to refrain from making a covenant with the inhabitants of Canaan and to destroy their idols.

This covenant bond uniting Jehovah and Israel calls for certain positive observances which are repeatedly stressed (see 13:13, 14; 23:12-19). The feast of unleavened bread is to be observed in the month Abib, corresponding to our March-April, which marks the exodus from Egypt (verse 18). In the law of the first-born are involved provisions for the offering of animals and the redemption of children instead of devoting them as hu-

man sacrifices (see 22:19).

The sabbath is to be observed even in the busy season of ploughing and reaping, when temptation to work is very strong among agricultural people (verse 21). The feast of weeks in June and the feast of ingathering in September are other observances to be kept. By making pilgrimages before Jehovah three times each year to observe these feasts the men of Israel are insured possession and control of the promised land (verse 24).

ESPECIALLY IMPORTANT are the proper observance of the passover and the offering of the firstfruits. From such a custom of Canaan as the boiling of a young goat in its mother's milk to work charms the Israelites are to refrain (verse 26). It is "after the tenor of these words," which appear in the book of the covenant (20:23—23:19), that the bond between Jehovah and Israel functions (verse 27).

When Moses was receiving the law on Mount Sinai he fasted 40 days and 40 nights. In communing with God he absorbed some of the radiance of the divine presence and as a result his face shone so brightly that the people were afraid.

A curious tradition has sprung up around the reference to the shining of his face. The Hebrew word means "to spring forth as horns or beams." Since the Latin Vulgate renders the word *cornuta* "horns," Moses has been represented in early art as having horns.

In reference to the veil, the Apostle Paul suggests that Moses employed it to hide the fading of the glory in his face and that this reflects the transitory character of Jewish ceremonialism in comparison with the abiding realities in Christ (see II Corinthians 3:7-18). Instead of a fading experience those who commune with Christ become "transformed into the same image from glory into glory."

Personal Problem Clinic

Recreation

QUESTIONS: I have two questions to ask.

1) Is there any harm in going fishing on Sunday afternoon, down on the river bank? Since I am a poor man, and have to work from nine to six every day but Sunday, and have many chores to perform in the evenings, it is impossible to fish during the week. I attend Sunday school and church services Sunday morning.

2) Is it wrong to play a card game, as long as it is for relaxation and pleasure, with no money involved? I cannot feel that there is anything wrong about it when one tries to do what is right all through the week.

REPLY: Enjoy your fishing on Sunday afternoon. It is probably the kind of recreation you need, and if you enjoy it, so much the better. Practically everyone follows some form of recreation on part of Sunday—reading, walking, riding, visiting, and what not. Why not fishing?

Basically, however, Sunday should have a spiritual emphasis—worship, study, service, and the like. Beyond that we need the rest that comes from change.

Yes, play cards too. Games involving gambling are not to be condoned. Bad temper and dishonesty ought also to be ruled out. Cards were once in disrepute because of their association with gambling, but in themselves there is no basis for objection. Avoid the unethical features, and enjoy your games. For many people life is bleak enough. A bit of brightness and enjoyment will help them to see its worthwhileness.

A mother's dilemma

QUESTION: Things have changed for me. Before I was married I was active in almost everything in our church. But now I have three children, two of them small, and things are very different. I have very little time to perform the services which I did a number of years ago.

It happens, however, that our Sunday

school superintendent and pastor still think I should be doing just as much church work as in days gone by. For some reason they can't see that I am overwhelmed with duties and problems at home. And I feel that I owe some attention to my husband who works hard and has to buck the subway traffic morning and evening.

When I decline to do things I am asked to do, the superintendent and pastor seem to feel that I am bluffing and shirking, and they don't like it. A time may come when I can again do more outside work.

How can I get our leaders to understand and appreciate my situation?

REPLY: It is hard for some people to put themselves in the position of another. It may require a more lively imagination than they possess. And, furthermore, it is easier to call upon experienced and dependable workers to do the work necessary than discovering and motivating new workers. We come to depend too much on the "old reliables."

Probably no one can better pass judgment on his or her life conditions and limitations than an intelligent, conscientious Christian. You seem to be viewing the situation in a way that is fair. After all, your first obligation is to your family. If, after having performed your home duties, you have time at your disposal for church work, that is fine. But it is no kindness to yourself, your family, or your church to overload yourself, and thereby render inferior service to all.

Have an interview with the pastor and superintendent, and explain how conditions have changed, and what the present situation is. Point out the desirability of spreading the work among more people and the benefits which will accrue to the congregation by training additional people in the work, and perhaps point to capable individuals who are free and could probably be enlisted.

—EARL S. RUDISILL

Theological Outing

A Firm Faith for Today. By Harold A. Bosley. Harper. 283 pages. \$3.

The age-old controversy about the relative importance of faith and works is mirrored in this clear and challenging treatise on the relevancy of creeds to the Christian life. Setting out on Toynbee's observation "that for a number of generations we have been attempting to hold on to Christian practices without possessing Christian beliefs," the author conducts a tour of the Christian faith with stopovers at 11 important places.

As might be expected in an itinerary which is to interest all, first concern is given to the trinitarian formula about God, Jesus Christ, and the Holy Spirit. Accommodations at these points are superb—providing the twin services of historical background and philosophical appraisal. The style is appropriate to the length of the journey and the time involved—clear, concise.

Points of equal significance, though not so commonly visited, include the Bible, the Church, Man, Forgiveness of Sin, Reconciliation, the Kingdom of God, Salvation, and Immortality. One tourist through this theological country will respond differently from another, being conditioned by his own background and heritage, but all will agree that the traveling has direction, is comfortable, and provides much that should be remembered.

Theologically, our experienced guide refrains from issues too controversial and walks a middle ground. Scriptural authority is maintained quite as much from Old Testament sources as from the New Testament. Occasionally one is provoked to note the difference between the title—"a firm faith" and the content emphasis—"a Christian faith."

That this literary and doctrinal excursion will appeal to thinking people is certain, but that it does not require fellow-travelers to be great thinkers is equally clear. Here is a vitally helpful trip that every Christian ought to make. As a further inducement, let it be known that there runs throughout the whole course a conviction that God—even in these days—may be writing a new chapter in the story of our creeds.

Philadelphia ROBERT D. HERSHEY

The Scotch and Their Psalms

Four Centuries of Scottish Psalmody. By Millar Patrick. Oxford University Press. 234 pages. \$3.

The metrical versions of the Psalms contained in the Scottish Psalter are dear to Scotsmen and to Presbyterians everywhere. A few of them, such as "The Lord's my shepherd, I'll not want," have enriched the hymnals of other churches with their simple beauty. The present Psalter began its fourth century of use in the Church of Scotland on May 1. The occasion was observed with the publication of this volume. Lack of knowledge about this Psalter is widespread, and to us Lutherans an almost unknown field.

The words of the present edition date from 1650 and so reach their third century of use. But behind them stand a century of earlier Scottish, English, and French versions, going back to the first years of the Reformation in Geneva. Metrical psalmody began by the use of versified texts to melodies sufficiently easy to make congregational singing possible.

Luther, in hymn writing, resorted in a measure to the Psalms, but in the main he used New Testament material, and started the churches following his leadership in the development of Christian hymnody.

For a time it looked as if Luther's doctrine and policy were going to be adopted by the Scottish people. Lutheranism acquired a strong influence among them, and the first Metrical Psalms they learned to sing were translations from Luther's German version into the Scottish vernacular. These came into popular knowledge and use

through the Wedderburn Psalms, a book which, next to the Bible itself, did more than any other to further the Reformation cause in Scotland. John Knox did not use these Psalms as the basis of a popular Psalter in the Reformed Church in Scotland.

When the 1650 Psalter came into use, no music was published with it. Political, cultural and religious conditions were such as to make it almost impossible to issue any Psalter at all. Civil war and the occupation of Scotland by Cromwell made life difficult. Books were few. The Bible came first. The Psalm-book was next in honor. It was the constant companion of the people, their book of devotion as well as their manual of church worship. It was the Psalms that sustained their souls in hours of anxiety and peril. That is one reason why these Psalms gather round them sentiments which still endear them to Scottish folk.

Numerous chapters of this book are on musical matters—the early precentors, the rise of the choir movement, the end of great precentors, and newer type of psalm tunes—of importance only to the student of musical history.

Long passages of the metrical Psalms are not suitable for present-day worship. Some are so steeped in Judaic imagery that they are quite alien to modern ideas. The sentiment of others is sub-Christian, so there must be careful selection in use. As for Scots folk, honorably tenacious as they are of long tradition, no substitute will ever take the place of the metrical Psalms. They will be preserved as a precious part of the national religious inheritance and as an incomparable medium of the national church's praise. Dr. Patrick's lectures, enlarged and illustrated by facsimiles and scenes of Scottish church life, form this attractive volume of affectionate, but not uncritical, commemoration.

T. BENTON PEERY

Wichita, Kan.

Sermons on the Epistles

Old Truths for a New Day. By O. A. Geiseman. Concordia. 253 pages. \$2.50.

This second volume based on the Epistles,

covering the text from the Sunday following Easter to the end of the Church Year, should be well received. Only a few of the regular Epistles are omitted since the book is limited to 25 sermons. One breathes the atmosphere of a Sunday morning congregation in each of the Gospel-centered, Christ-filled messages contained in the volume.

The book becomes a pulpit and the reader a listener to the grand old truths of the Word for this problem-filled day. Dr. Geiseman, rich in pulpit experience, knows the problems of the human mind, the needs of the suffering spirit, and the desires of the loving heart.

JOHN F. FEDDERS

Milwaukee, Wis.

Book Brevities

The Adventure Called Death. By Monroe Bush, Jr. Bond Wheelwright. 32 pages. \$1.

This consists of quietly spoken words of comfort for those separated by death from persons they love. It is a simple pamphlet of vigorous Christian faith to be put in the hands of those engulfed in loneliness.

The Challenge to You. By Clyde K. Lamb. Wheelwright. 159 pages. \$2.75.

Although this book starts in a rather general fashion, it soon gets down to brass tacks. The harmony between the soul and the laws of the universe must be restored before the individual can feel the healing effect of God's love.

The first step each man must take for himself. He must turn toward God, and must discipline himself to hold firm in his position. Through meditation, insight, love of God, and the help that can come only from God, it is possible to wash away the wreckage of fear and rage and worry which is so inharmonious and injurious to life.

Some of the discussion seems unfortunately mechanical but the argument is basically sound. The new terms in which the author places the old message of the New Testament are sometimes a little strange, but the book as a whole is true to the very practical purpose of the author. The style is uneven but quite clear. This is a surprising but rewarding little book.

S. C.

OVERSEAS

SWEDEN: Uppsala. June 19.—IN JUNE Swedes are going on vacations. Schools close in the beginning of June. There is a law giving the legal right of a two-weeks' vacation to every employee in the country.

Inexpensive vacation travels are offered. Housewives and children get travel grants from the state. In cities many shops, trades and offices close for some weeks beginning with midsummer, and the families go to the countryside. In July seaside places are filled and cities empty. In August city life gradually starts again with schools beginning the end of August.

Clergymen have no regular vacation, but they help one another in taking turns. Sunday schools, and most auxiliaries stop their activities, so there is less to do in parish work.

One of the last decisions the Parliament took before going on vacations was to accept the proposal by the government on the reorganization of the Swedish school system (see *THE LUTHERAN*, March 22). What will happen is that a lot of experiments in education will take place, and that as soon as the finances of the country can afford it, school will be compulsory (and free of charge) for nine years (beginning at age seven).

The minister of education spoke of a historic decision comparable to the law on compulsory general education of 1842. The prime minister called the unanimous decision a national manifestation.

UNIVERSITIES have closed their terms with the solemn "promotions," that is, the awarding of doctors' degrees. One American was among those receiving the degree of Doctor of Theology at Lund; L. J. Trinterud, professor of McCormick Theological Seminary in Chicago. Somebody said that he had chosen Sweden as the country to earn his degree, because it is more difficult to get it there than in any other country in the world.

A doctor must have published a thesis

and defended it in public. The theses are often voluminous books.

The thesis of Dr. Trinterud was called: "The forming of an American tradition. A re-examination of colonial Presbyterianism." The author was at Lund defending it in the fall of 1949, but absent when the degree was awarded.

Another theological thesis which should interest Americans is "*Den Thomander Wieselgrenska Psalmboken*" (The hymnal of T. W.) by A. Arvastson. This hymnal, a revision of the Swedish hymnal of 1819, was never accepted in Sweden, but it was used in the Augustana Church in the U.S. and is still used in Swedish services there. The thesis is published in Swedish, but like most dissertations in Swedish it has a summary in English.

One of the theological dissertations has been printed in English: "The Servant Motif in the Old Testament. A preliminary study to the 'Ebed-Yahweh' Problem in Deuteronomy and Isaiah" by Curt Lindhagen.

Two doctors have studied interesting New Testament problems: E. Lovestam: "*Aktenskapet i Nya testamentet*" (Marriage in the N. T.) and Alf Corell: "*Consummatum est. Eschatologi och kyrka i Johannes-evangeliet*" (Eschatology and church in St. John's Gospel).

Professor Hugo Odeberg at Lund is a famous scholar of Jewish Rabbinism. One of his pupils, Henrik Ljungman, calls his thesis "*Guds barmhertighet och dom. Fariseernas lara om de tva matten*" (God's mercy and judgment. The doctrine of the Pharisees of the two "measures").

It would be too long to give the titles of all the dissertations dealing with topics from Swedish church history. The number of 15 new doctors of theology at Lund and Uppsala this year shows that there is much interest in higher theological studies in the Swedish church.

Among those receiving the honorary degree of doctor of theology was Nils Ehrenstrom, the Swede heading the Study department of the World Council of Churches.

—STEN RODHE

LETTERS

TO THE EDITOR

El Paso wants merger

SIR:

In THE LUTHERAN of June 21 you say, "For the average man or woman sitting in church on Sunday morning in Oskaloosa, Iowa, or El Paso, Texas, it probably doesn't make much difference whether or not the churches are merged."

On the contrary it does make a great deal of difference. It certainly does in El Paso.

Being the only church of the National Lutheran Council in our city, we receive members from almost every Lutheran group, including the Missouri Synod and the out-spoken Wisconsin Synod. At first some of them hesitate to break away from their former affiliations. But once they have joined us, they rapidly become sincere and industrious members of our El Paso Lutheran family.

And just because we have come from many groups, we can appreciate unity and the spirit of co-operation. The topic of merger, consequently, is being discussed on many occasions and greeted with genuine enthusiasm. The new common hymnal, now nearing completion, is similarly awaited with the greatest interest.

I am not familiar with the city of Oskaloosa, Iowa. It seems to me, however, that the children and children's children of elders who had the spirit to name their city Oskaloosa, would have the enterprise to favor and to promote the merger of Lutherans. We El Pasoans, bronzed and sun-tanned men and women of the Southwest, send greetings to Oskaloosans, our Lutheran kinsfolk in Iowa.

El Paso, Texas

WM. F. BUCH

There's hope for Lutherans in Israel

SIR:

Our attention has been drawn to the June 7 issue of THE LUTHERAN in which reference is made to the question of Lutheran property in Israel. The writer of these paragraphs

cannot have been in contact with negotiations which have taken place recently between the Israel Government and representatives of the Lutheran Church, for these paragraphs fail to give even an approximately accurate or equitable impression of the actual situation.

In order to clarify the position for the benefit of your readers, I propose to confine myself to a purely factual survey.

1. The Government of Israel accepts and carries out the principle that the legal rights of Church Organizations with respect to their property should be recognized and respected. In upholding this principle, however, Israel makes one reservation: It is not prepared to take any action which might redound to the benefit of German organizations and nationals. Israel's German policy is deeply rooted in memories of profound horror. The massacre of six million Jews in countries under German occupation is still a fresh and vivid experience for their survivors and kindred who, for the most part, constitute the population of Israel.

2. In view of this German policy, which my government upholds in the light of its own conscience and quite irrespective of the attitudes of other countries of dissimilar attitude or experience, Israel has expressed its opposition to the direct restoration of property to German owners. This reservation, which is also valid on legal grounds, was expressed by Mr. Eban in the Trusteeship Council on Feb. 24 in reply to the suggestion of the United States representative that property rights existing on Sept. 1, 1939, should be recognized without reserve.

3. The United States representative at a later meeting of the Trusteeship Council acknowledged the force of Mr. Eban's reservations and withdrew his previous suggestion that pre-war property rights should be recognized unconditionally as they stood. He suggested a new approach which was later embodied in a resolution recommending that in cases where church property could not be returned to its original owners, efforts should be made to transfer the title to church organizations of kindred denom-

inations. The Israel representative expressed appreciation for the spirit of this modification. It is clear, therefore, that the bare statement in your June 7 issue to the effect that "On Feb. 24 . . . Mr. Eban told the United Nations Trusteeship Council that his government did not intend to return the church properties to Lutheran ownership" is such an incomplete and inadequate description of what occurred in the Trusteeship Council that it must be judged as effectively untrue.

4. The paragraph in question goes on to state "Dr. Edwin Moll, Director of the work of the Lutheran Federation in Palestine, has been refused entry into Israel." This statement, too, is thoroughly inaccurate. The Israel Government having been asked by Dr. Frederick Nolde and Dr. Habicht whether Dr. Moll would be acceptable as a future negotiator on behalf of Lutheran interests, replied that persons without German background would stand a greater chance of creating an atmosphere favorable to the protection of Lutheran interests. Dr. Nolde and Dr. Habicht appeared to appreciate this point, and are now negotiating with Israel concerning a Swiss representative of the Lutheran Church as a prospective negotiator.

5. Your columns give the impression that gratuitous impediments were placed upon the movements of Dr. G. B. Fedde when he was in Israel. There is no foundation whatever for this implication. Dr. Fedde was merely informed that whenever he left Israel he should re-enter on each occasion with visas through the proper ports of entry, and not by arbitrary crossings of the armistice lines in Jerusalem—a facility which, under the practice of the Armistice Agreements, is available to accredited diplomatic representatives only. Dr. Fedde, like everyone else, was required to adapt himself to the existing law.

6. Any reader of your June 7 issue would be forced to draw the conclusion that negotiations to solve the difficulties inherent in any relationship between Israel and German institutions and nationals, have failed, and that an impasse has been reached. This con-

clusion, however, would be entirely unwarranted. In a letter addressed to the Israel Minister of Finance in March 1950 the representative of the World Council of Churches, Dr. Nolde, expressed his appreciation of the courtesy and good will which he and his legal adviser had encountered in all Israel Government circles during their visit in February 1950. This cordial atmosphere is certainly ignored and obscured by the tone and contents of your June 7 article.

More serious, however, is the omission in those paragraphs of any reference to the substantive steps which my government is taking towards a solution of this problem. The most important of these steps is a bill introduced by the Minister of Finance, Mr. Kaplan, in Parliament whereby he would receive discretionary power to restore certain religious property, notwithstanding the restrictions applying in general to German property in Israel. On June 12, 1950, Mr. Kaplan informed Dr. Habicht by letter that steps are being taken to accelerate the passage of the German Property Bill in Parliament. In the meantime, the Finance Minister has agreed to proceed with arrangements for eventually handing over to trustees places of religious worship, such as churches. The Government of Israel has suggested that the appointment of such trustees should be the subject of mutual agreement between the Government of Israel and the Lutheran World Federation. Recommendations and specific proposals of the Lutheran churches have been invited to this end. Furthermore, the Government of Israel has formally invited Dr. Habicht to revisit Israel towards the end of July, by which time it is hoped the German Property Bill will have become law and further steps in solution of this problem can be discussed.

Your readers will not fail to observe the astonishing disparity between the facts which I have summarized above and the account appearing in your June 7 issue, in which all the most significant episodes of these negotiations are either omitted entirely or described without accuracy. I have no doubt that Lutherans everywhere in the United

States will be gratified to learn that the position affecting these properties is by no means as dismal as your article of June 7 would imply, and that further progress is being made in an atmosphere of good will.

I. L. KENEN, Director of Information,
Israel Delegation to the United Nations

As for Dr. Fedde securing visas "through the proper ports of entry," that would have been difficult because his letters to the Israeli government were not answered.

As for Dr. Moll's "German background," he was born in Australia, was a pilot in the British air forces in World War I, and has been a resident of the U.S. since that time.

It is understandable that intense feeling of the Jews against Germans would make them reluctant to return to Germans any of their property which was available for seizure in Palestine. It is difficult to understand, though, how the mission properties in Palestine could be considered of specific benefit to Germans, since these properties were always used only on behalf of needy Arabs.

Some of the details in THE LUTHERAN of June 21 were briefly stated, such as regarding Mr. Eban's words to the Trusteeship Council, because they had been presented in this paper at greater length in earlier issues.

It is very encouraging to all of us to hear from Mr. Kenen that the State of Israel intends to make further efforts to solve the problem of the Lutheran mission properties. This is real news.

EDITOR

Let's visit a Lutheran church

SIR:

During this summer vacation season thousands of Lutheran families will travel thousands of miles in the United States and Canada. They will drive for many days to visit points of interest and spend hours sightseeing. Why not stop and visit some Lutheran churches on your trip this year?

This suggestion was made early in June to the members of First Lutheran Church, Parkersburg, W. Va. The suggestion is that we stop not only for a church service on a Sunday, but during the week.

It would be educational. Many of our

congregations are contemplating new buildings, or remodeling their old structures. Ideas for a home church problem may be found in seeing what decorators have done with a stately old edifice such as St. John's Church, Salisbury, N. C. Or the beauty of Messiah Church, Denver, Colo., will thrill you as you contemplate the possibilities of the new church building in your home town.

Your vacation would also have a spiritual uplift as you visit other Lutheran churches. Vacation trips are normally made in the hot season when traveling can be quite uncomfortable. To kneel in prayer in the quiet of the sanctuary is to realize God is with you.

Also a sense of unity with the brethren of our great church would come into your life. The realization that all of our congregations face problems similar to those in your home church and how they have solved these problems will send you back home with a true feeling that we are *United Lutherans*.

When working with the Lutheran Commission on Evangelism, the Christian Rural Overseas Program, and also when on vacation, the writer has endeavored to visit as many Lutheran churches as possible while traveling. Try it on your next trip. Don't just go by and say, "There is a Lutheran church." Stop and get acquainted!

Parkersburg, W. Va. WADE H. KOONS

Favors Eucharistic Prayer

SIR:

The current consideration of the restoration of the eucharistic prayer to the liturgy is probably the most important liturgical development in the American church since compiling the Common Service of 1888.

With one of the finest liturgies in the world in every other way, our American church should restore a suitable eucharistic prayer, so that we too may give thanks to God for our redemption through His Son our Lord. That a eucharistic prayer is perfectly suitable in a Lutheran liturgy is shown by the short prayer in the liturgy of the Church of Sweden, and by the excellent prayer of the Lutheran Church of India.

Towanda, Pa. DAVID F. FORTNEY

PERSONS

VIP

Some Very Important People were occupying front pew positions in the life of the United Lutheran Church this month. Parsonage routine, parish hall techniques and in some cases church decorum, were undergoing radical alteration under the impact of these VIPs —the kids!

Because, daily vacation Bible schools were in full swing! Perhaps in some, instructors and pastors would be happy "when this is over," but a majority, no doubt, were experiencing the thrill of watching young minds grasp bits of Truth, of seeing Youth's eyes open to Light, sometimes for the first time.

Most popular period in many schools was "story time," when pastor or teacher recounted in language the kids understood, some of the high adventure

of the Old Testament, some of the tender love of the New Testament. Not often during such periods was there a photographer around to record on film the utter abandon with which the kids put themselves, into the stories being told. A remarkable exception is the photo below, taken in an unidentified school by a Religious News Service cameraman. In the eight faces pictured, much could be read!

Half Million to Yale

Yale University recently

received \$500,000 to enlarge its department of religion, a gift from a prominent Lutheran layman, John A. Hooper, York (Pa.) attorney and president of the Gettysburg Seminary board of directors.

Several years ago, Mr. Hooper presented each of the eight boards of the United Lutheran Church in America the sum of \$50,000 to be invested so as to bring in an annual return. Eventually, the boards will receive the entire principal. He was also a heavy contributor to the Gettysburg Seminary library. In May he was elected the first lay president of the board of directors of the Gettysburg institution.





PITSTON'S STAUFFER

... 25 years of service

The recent gift to Yale of approximately one million and a half dollars at the Yale board member has contributed to his alma mater. The gift, he explained, was based on the belief that "the core of democracy is religion." He hoped his gift would have the "power of example to induce others to contribute for the purposes."

Lyman Recognized

When a prominent Lutheran layman of Pittston (Pa.) recently completed 25 years of service to his community as an automobile dealer, his fellow churchmen and friends of the town honored him in various ways.

A Pittston *Gazette* editorial praised Roy Stauffer for his "unquenchable enthusiasm" and referred to him as a "perfect example of a local boy who made good." Mr. Stauffer has served on the Ministerium's committee on pensions.

Briefly Speaking

A staff member of the Frankfurt office of Lutheran World Federation parked his jeep in a non-parking area, discovered later it had been impounded by Military Police. When asked for his car papers, the staff member handed them over to an MP who began writing in the name of the driver as "Lutheran World Federation." In the middle of the name, the MP stopped, declared "You're the first guy I ever heard of who had 'World' for a middle name!" Before the startled staffer could respond, the MP continued, "Okay, Mr. Federation, you can pick up your jeep at the station." In due time, "Mr. Federation" identified himself as such at the station, promptly had his jeep back.

Pastor Norman Berner, book editor of the ULPH who soon becomes manager of Canada's first branch store for the Publication House, has been absorbing office procedure and methods in various departments of 1228 Spruce Street, Philadelphia. Last week he discovered that one department filed congregations according to the name of the church. Two large drawers held all the cards; one was labeled "Saints," the other, "Others." An office wag suggested facetiously perhaps Pastor Berner could re-label the latter to read "Sinners."

Ten religious films designed for the non-commercial market (churches, schools, etc.) will soon be produced in Hollywood by 20th Century-Fox. Stories will be treated non-denominationally, will be based on the King James version of the Bible, and will run from 20 to 60 minutes. Tentative titles include "Message for Rita" (modern version of the Book of Ruth); "The Understanding Heart" (Solomon and divorce); "Faith" (missionaries in China); "Hope" (revival of Christian hope in France); and "And the Greatest of These" (study of American administration in Germany).

Roanoke College Prof. Julius F. Prufer has called attention to unusual phrasing in the commonwealth's constitution when it states its purpose as "a declaration made by the GOOD people of Virginia." The political science prof thinks the framers were either flattering themselves or else really believed that "people should be governed by the class of people that could govern."

YOU'LL SEE

Iowa Lutherans are co-operating in the Friendship Acres project, setting aside a portion of their crops to help feed orphans, refugees, aged and ill in Europe and Asia. The project is sponsored by CROP, supported by Lutheran World Relief →

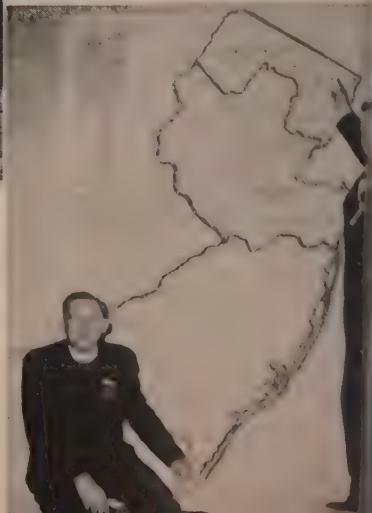


← The student body of the Baltimore Motherhouse takes time out to pose for photographer on North Avenue steps



← Grading without charge, free gravel and sand, gifts of outdoor recreational equipment will make youngsters in the vicinity of the Springfield (O.) Inner Mission headquarters happy in years to come. Here, a potential see-sawer watches a bulldozer driver in first stages of playground development

Pastors George W. DeLawter and Atwood Smith illustrate the "north and south of it" to delegates to the first New Jersey Synod sessions last month. Pastor DeLawter's duties are at Saddle River in northern Jersey; southern-most congregation is Pastor Smith's Wildwood (Holy Trinity) church →



Pacific Building

Rapidly growing Pacific College is adding another building to its campus. Total cost of the chapel-music-speech building, including equipment and furnishings, will approximate \$625,000. This new structure will be the fourth major building to be added to the Pacific Lutheran campus in the past four years. The library has been completed and Old Main completely refurbished at a cost of \$250,000 during that four-year period.

New Wagner Degrees

Two new two-year degrees will be granted by Wagner College, one the degree of Associate in Arts (A.A.), the other Associate in Applied Science (A.A.S.).

The two-year courses leading to these degrees will be offered for the first time in September. The degree of Associate in Arts will be awarded on completion of the course in General studies, and the degree of Associate in Applied Science will be awarded to those who complete the new course in Business Techniques.

The course in General Studies includes liberal arts courses and is a community college program especially designed for those who desire only two years of college education and yet wish to obtain a degree.

The course in Business Techniques will offer two types of program—one em-

phasizing accounting and the other secretarial science. The program includes regular business courses which actually lead to a college degree.

Bauer to Germany

Arthur Bauer, Hama Divinity School senior from Toledo, Ohio, was one of 18 American students who left June 21 for Germany where he will participate in a six-week Lutheran World Federation project with students from six other European nations.

Bauer, president of the Ohio Valley Region of the Lutheran Student Association of America, will go with a group to Berlin to build dormitories for high school students at the Evangelical High School there. The housing he will help build will be used by German students coming from the East to West Zone of Germany to attend the high school. During the afternoons, the group will work on the building project; in the mornings will hold Bible study and discussions of current problems in Europe and Germany.

Lutheran youths from Germany, France, England, Norway, Sweden and Denmark will also take part. Other groups will work at projects in Austria and elsewhere in Germany.

Bauer is sponsored by the Lutheran Student Association of America, will return to Wittenberg this fall.



Saskatoon Prexy

The Rev. Earl J. Treusch, pastor of First Church, Humberstone, Ontario, has accepted a call to the presidency of Saskatoon Seminary and will assume his new duties Sept. 1.

Pastor Treusch is a native Canadian, born in Kitchener, Oct. 20, 1915. He was graduated from Waterloo College in 1937 and from Waterloo Seminary in 1939. He has completed postgraduate work at Chicago Seminary and at Toronto University.

Ordained by the Canada Synod in the fall of '39, Pastor Treusch served as pastor of St. Peter's Church, Milverton, Ont., until 1947, when he accepted a call to First Church, Humberstone.

He has served as a member of the board of governors of Waterloo College and Seminary, was chairman of the Milverton School Board, and was a member of the board of directors of Lutheran Summer Camps of the Canada Synod.

Pastor Treusch will succeed former President (Dr.) Nils Willison, who now serves the Warton-Owen Sound mission parish.

SUMMER SCHOOLS-CAMPS

Efird Hall

Ground was broken last week for the first units on the Lutheran Assembly Grounds of the North and South Carolina and Georgia-Alabama Synods.

Contracts have been awarded for the erection of Efird Memorial Hall, as well as a dining-hall-kitchen and two additional cottages. The camp site is 172 acres of Smoky Mountain land between Asheville and Hendersonville in western Carolina. These first units are expected to be completed this fall.

The camp is scheduled to open next summer with accommodations for approximately 125 persons. It is hoped by leaders of the three participating synods that sufficient funds will be made available by individuals so that all buildings planned can be completed in time for the formal opening of camp next year.

Efird Memorial Hall was made possible through contributions of the late Mr. and Mrs. J. S. Efird, members of First Church, Albemarle, N. C.

Enrollment at the camp will come largely from the 75,000 confirmed Lutherans who make up the three co-operating synods. Publicity has already aroused sufficient interest outside

the area to assure registration from distant points.

Pocono Music School

The fourth annual Pocono Church Music School is scheduled at the Ministerium of Pennsylvania camp, Shawnee-on-Delaware, Pa., July 31-Aug. 11.

Faculty will include: Carl Bergen, of Union Theological Seminary, N. Y. C.; Dr. Paul Ensrud, chairman of the music department at St. Olaf College, Northfield, Minn.; Prof. Richard T. Gore, of the Wooster Conservatory of Music in Ohio; Ludwig Lenel, New York City composer; Dr. Ulrich S. Leupold, of Waterloo College; Ronald Nelson, church musician and teacher from Rockford, Ill.; Frederick M. Otto, editor of the *Chantry Press*, Fremont, O.

A fee of \$65, five of which

is payable in advance as registration, includes board, room and tuition. Capacity of the camp is 95; interested persons are directed to Dr. Paul Ensrud, 808 East Second St., Northfield, Minn.

Muhlenberg Workshop

Edward Hollander, of the U.S. Department of Labor, Washington, D. C., and Carl R. Bopp, research vice president of the Federal Reserve System, Philadelphia, are two of the nationally known economists who have accepted invitations to lecture for the Workshop on Economic Education at Muhlenberg College, Aug. 14-25.

Registration for full workshop course is limited to the teaching profession, high schools, junior high schools and elementary schools. The general public is welcome to attend evening sessions.





Make it a United Lutheran Church EVERY SUNDAY this Summer

CALIFORNIA

S ANGELES ADVENT
Henry Scherer, Pastor
1329 S. Alvarado St.
11:00 A.M., Wed. 7:30 P.M.; Church School 9:30

SAN DIEGO FIRST
Erwin A. Vosseler, Pastor
Second above "A" St.
Service: 11:00 A.M.

COLORADO

DENVER ST. PAUL
Elmer W. Harner, D.D., Pastor
16th Ave. & Grant
Service: 11:00 A.M.

DISTRICT OF COLUMBIA

WASHINGTON LUTHER PLACE MEMORIAL
L. Ralph Tabor, Pastor
Thomas Circle, 14th & N. Sts., N.W.
7:00 A.M., 11:00 A.M.; Youth Program: 6:00 P.M.

MARYLAND

BALTIMORE CHRIST
John L. Deaton, D.D., Pastor—H. O. Bailey, Asst.
Charles & Hill Sts.
Services: 8:30 A.M., 11:00 A.M.

BALTIMORE ST. MARK'S
Paul H. Smith, Pastor
St. Paul & 20th Sts.
Service: 11:00 A.M.

MICHIGAN

GRAND RAPIDS TRINITY
Ralph J. White, D.D., Pastor
Crescent & Bostwick
Service: 10:45 A.M.

MINNESOTA

MINNEAPOLIS SALEM
Paul Luther Wetzler, D.D., Pastor
W. 28th St. & Garfield Ave., S.
Services: 8:00 A.M., 9:30 A.M.

ST. PAUL FAITH
Charles L. Grant, D.D., Pastor
Charles Ave. & Mackubin St.
9:15 A.M., 11:00 A.M.; Sunday School 9:45 A.M.

NEW JERSEY

SEAN CITY ST. JOHN'S
Frank F. Adler, Pastor
10th & Central Aves.
9:00 A.M., 11:00 A.M.; Strand Theatre: 7:45 P.M.

NEW MEXICO

ALBUQUERQUE ST. PAUL'S
Leeland C. Soker, Pastor
6th & Silver Ave.
Services: 9:30 A.M., 11:00 A.M.

NEW YORK

BUFFALO CHRIST
John M. Strodel, D.D., Pastor
Broadway & Fox Streets
Service: 10:00 A.M.

BUFFALO RESURRECTION
Ernest C. French, Pastor—John B. Sanborn, Asst.
Genesee & Doat Sts.
Services: 8:00 A.M., 10:30 A.M.

BUFFALO ST. JOHN'S
Martin J. Hoepfner, Pastor
285 Hickory Street
Services: 8:00 A.M., 10:10 A.M.

NEW YORK CITY GRACE-ST. PAUL'S
Walter E. Bock, Pastor
123 West 71st St.
Service: 11:00 A.M.

NEW YORK CITY ST. PETER'S
Russell Frank Auman, D.D., Pastor
Lexington Ave. & 54th St.
Service: 11:00 A.M.

NEW YORK CITY TRINITY
George F. Saunders, Pastor
164-168 W. 100th St.
Service: 10:00 A.M.; Sunday School: 9:15 A.M.

NIAGARA FALLS ZION
Arthur H. Schmoyer, D.D., Pastor
Michigan Ave. & 10th St.
Service: 10:45 A.M.

OHIO

DAYTON ST. JOHN'S
Willard H. Borchers, Pastor
27 N. Clair Street
Service: 10:30 A.M.; Church School: 9:45 A.M.

WISCONSIN

MILWAUKEE REDEEMER
A. A. Zinck, D.D., Pastor
1905 W. Wisconsin Ave.
Services: 9:00 A.M., 10:30 A.M.

WISCONSIN DELLS BETHANY
G. William Genszler, Pastor
620 Broadway
7:30 A.M., 9:30 A.M.; Sunday School 9:30 A.M.

CANADA

HAMILTON ST. PAUL'S
F. C. Mueller, Pastor—A. Skrodelis, Asst.
Gore & Hughson Streets
Service: 11:00 A.M.

NEWS IN THE CHURCHES



FIRST CHURCH, ALTOONA (Before)

A six-year improvement program . . .

Back in 1944, members of First Church, Altoona, Pa., and Pastor Luke H. Rhoads voted to begin a six-year renovation program. Response of the congregation was excellent; plans proposed by the church council were endorsed with financial contributions and with increased interest and attendance.

One of the first phases was completed with the purchase of a new parsonage. This was followed by a program of cleaning and re-decorating the church property. Then came the renovation of stained glass windows. With the program in sight of its climax, the chancel was renovated at a cost of over \$27,000.

Recently, the congregation concluded their six-year plan by dedicating their new pipe organ, brought to a close improvements which had cost \$95,000.

NEBRASKA

Laymen Retreats Scheduled in Fall

MEMBERS of the synodical Stewardship Committee, authorized by synod, have set the dates of Sept. 23 and 24 for a Laymen's Retreat at North Platte and Sept. 16 and 17 for a similar retreat in Omaha. A follow-up of the stewardship emphasis is to assign laymen to talk to church councils.

DEDICATION SERVICES for the new Trinity

Church, Dalton, took place May 28, with the Rev. T. J. C. Schuldt, president of synod preaching. Speakers included the Rev. Henry Monnich, Sidney, and the congregation's first student for the ministry, Delno M. Sahs.

Dedication of the new \$17,000 parsonage at Dakota City was conducted recently.

MANY ATTENDED the dedication of the Boy Scout Cabin, Troop 299, Boy Scouts of America, sponsored by First Church, North Platte. Mr. and Mrs. A. A. Stenger, members of First Church, gave the congregation a long-term lease on acreage where the cabin is located, free of charge. The spacious, well-equipped cabin was erected by the men of First Church. The site includes two lakes for swimming, fishing, boating.

THE TENTH ANNIVERSARY of the dedication of Luther Memorial Church, Omaha, was observed June 25. President Schuldt spoke.

PASTOR SAMUEL W. JENSEN was installed at Grace Church, Hooper, on May 21 by the president of synod. Pastor Jensen came from the Kansas Synod at Fort Smith, Arkansas.

GEORGE STEFFENS, resident student supply pastor from Central Seminary, is serving Immanuel Church, Bellevue.

ELVIN BAUMGARNER, Midland College graduate, has been called for the summer



FIRST CHURCH, ALTOONA (After)

. . . completed for \$95,000

ist in First Church, South Sioux City. He has been secured through the Summer Service Project sponsored by the Board of Education of the ULCA. He will make a house-house canvass of South Sioux City.

SIXTEEN of the 62 South Sioux City high school graduates were members of First church. Five made the honor society. One, Ed Morgan, was valedictorian. She also received the university scholarship, the Reynolds scholarship, and the faculty medal for scholarship.

Seventy-six persons have been received into First Church since Jan. 1.

LUTHER LEAGUE camp-convention will attract many young people Aug. 13-18 at Camp Sheldon, Columbus. Dr. A. W. Young, Omaha, is director. LLA representative will

Luther Dehnell. Miss Elaine Wagner, missionary to British Guiana, will be present.

Luther Leaguers of Salem Church, Fremont, will receive substantial encouragement from the church council to attend the annual camp convention. The church council is ready to contribute \$5 toward the expenses of any Luther Leaguer who will attend provided at least 20 will go.

UPON RECOMMENDATION of the Committee on Parish Life and Work of synod, the Parish and Church School Board of the LCA and Camp Nawakwa, Biglerville, Pa., have granted Miss Florence Spease, of Salem, scholarship to that camp this year.

A LABORATORY SCHOOL for children's workers, sponsored by the Nebraska Council of Churches, met in Salem Church June 1-30.

THE 28TH ANNUAL Midland Summer Assembly and the 70th annual convention of the Women's Missionary Society of the Nebraska Synod will be held Aug. 6-11 at Midland College in Fremont. Prominent speakers include Dr. Oscar F. Blackwelder, Washington, D. C., and Zeb Trexler, Hickory, N. C.

PAUL WIEGMAN

NEW YORK

Pastor Wills Synod \$10,000 Estate

ALBANY—An estate of \$10,000 has been

July 12, 1950

willed to the New York Synod by the late Pastor George H. Kling, who directed that it be used as a source of loans to home mission congregations, particularly those located in the area of his ministry, Schoharie County and the eastern conference.

THE FIRST ENGLISH LUTHERAN CHURCH



3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

IN SEATTLE

A FRIENDLY WELCOME AWAITS YOU
at

Central Lutheran Church

Eleventh Avenue at East Olive Street
(Near Downtown)

H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL 9:45 A. M.
DIVINE SERVICE 11:00 A. M.



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ST. MARK'S LUTHERAN CHURCH

"Founded 1849"

1135 O'FARRELL STREET

CHURCH SCHOOL—9:45 A. M.

CHIEF SERVICE—11:00 A. M.

YOUTH VESPER—7:00 P. M.

J. George Dorn, D.D., Pastor

MESSIAH "THE FRIENDLY CHURCH"

Philadelphia, Pa.

DR. ROSS H. STOVER

Pastor

SUNDAYS

11 A. M. Morning Worship
at 16th and Jefferson

7:30 P. M. Evening Service
at Broad and Boulevard

7:30 P. M. Thursday at Broad
and Boulevard

A Hearty Welcome
Awaits You



Since his retirement several years ago, Pastor Kling had been active in supplying numerous congregations, served as a chaplain for an Albany hospital.

ATONEMENT CHURCH, Saugerties, recently approved plans for a new religious education building to be erected in 1951 (see cuts). Estimated cost is \$45,000. The build-

ing will house a departmentalized Sunday school with separate classrooms. Provision for social purposes is made in a church living room with kitchenette, an assembly hall with stage and adjoining kitchen, and an unfinished basement. The building will be connected to both church and parsonage.

Twenty members of Atonement will attend the Lutheran Leadership Summer School at Silver Bay. Ten of these will be granted scholarships from church organizations. Pastor H. N. Gibney is chaplain.

A Church Workers' Institute under the leadership of the Rev. Lauren H. Grand Poestenskill, and sponsored by the Lutheran Pastors Association of the capital district, will get under way in the middle of September, will continue one night a week for five weeks. Area pastors and church leaders will serve as instructors. Plans are being made for an all-Lutheran observance of Reformation Sunday, with Vice President T. V. Jentsch in charge of arrangements.

DURING THE PAST DECADE almost \$100,000 has been expended in making Trinity Church

IN DETROIT, MICHIGAN

"At the heart of the City"

Worship in the Beautiful, Friendly

CHRIST LUTHERAN CHURCH

3rd and West Philadelphia

Sunday Worship 10:45 A. M.

Rev. Richard A. Miller—Pastor

MESSIAH

LUTHERAN CHURCH

Sixth & Forster Sts.

Harrisburg, Pa.

William VanHorn Davies, Pastor

Services 11 A. M. & 7:30 P. M.

Sunday School 9:45 A. M.

When in Harrisburg come to Messiah

Emanuel's Spire Points You to the Skies



In Philadelphia attend
EMANUEL LUTHERAN
CHURCH

4th & Carpenter Sts.

Dr. Henry Hodel, Pastor

Services

10 A. M., German

11 A. M., English

12 Noon, Sunday School
& Bible Class

Emanuel—God With Us
Come and Bring a Friend



HOLY TRINITY

LUTHERAN CHURCH

Wildwood By The Sea, N. J.
Atlantic & Poplar Aves.

Services June 23 thru Sept. 3
8 A.M. 11 A.M. 7:30 P.M.
Sunday School 9:45 A.M.

ATWOOD T. SMITH, Pastor

"Your Church By The Sea
Welcomes You"



Unusual property boundary lines made it necessary for members of Atonement Church, Saugerties, N. Y., to approve these floor plans for their new religious education unit. \$45,000 annex will be between parsonage and church



Members of Atonement Church, Saugerties, N. Y., have approved plans for a religious education building costing \$45,000 to be erected in 1951 (see Albany news)

Kingston, one of the most beautiful in the Hudson valley. Close to 500 new members have been received, and the budget for current expenses has been increased over 400 per cent. The church has been painted, the grounds landscaped. A hand-carved lectern and hand-carved clergy chairs will be dedicated in the fall.

THE RAYMERTOWN Sunday school recently won the Hobart Humphrey attendance award for the second consecutive year, thus leading a field of nine rural churches in a co-operative Sunday school effort known as the "Pitts-town Sunday School Association." The Raymertown school was the only Lutheran group in the 74-year-old organization. Pastor Harold Sticht was president this year.

PASTOR CLAYTON G. VAN DUSEN, Emmanuel Church, Albany, recently confirmed a class of 15, the congregation's largest class in the past 10 years. Pastor Van Deusen reports \$2,543, or 130 per cent of the CHEY quota pledged.

LYMAN J. Fox, layman of St. Mark's, Johnstown, was re-elected synodical representative on the Board of Hartwick College at the recent convention of the New York Synod. Mr. Fox is a successful farmer widely known in Grange circles, and is a general agent for an insurance company. He has given liberally of his time and talent to the institution, gave an organ for the college chapel in his son's memory.

SISTER CATHERINE NEUHARDT, dean of the Baltimore Motherhouse and director at the

Lutheran Settlement House, Philadelphia, has completed a speaking tour of the Albany area, presenting the work of the diaconate and full-time service in the church.

NEW OFFICERS of the New York Luther League include: President Bart Green, of Forest Hills; Vice President Edward Shartel,



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Giuseppe
Moschetti**

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Now booking for a limited number of concerts for the coming season, 1950-51.

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Giuseppe Moschetti
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and Civic Affairs

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of Buffalo; Marie Schafer, recording secretary, from Albany; Corresponding Secretary Audrey Dixon, of Buffalo; and Jane Hodgkins, treasurer, from Syracuse.

LUTHER S. STRALEY

PENNSYLVANIA

Baughman Addresses Hanover Men

YORK—"Religion is essential in a democ-

It's a Big Step!

From high school to a college education
From life at home to living with others
From supervision to responsibility

Marion College

*"The only junior college in the United
Lutheran Church"*

Teaches how to study
Gives careful supervision of social
growth

Provides opportunity for character
development

IN DISTINCTIVELY CHRISTIAN ATMOSPHERE

Courses in—liberal arts, home econom-
ics, pre-nursing, pre-social work,
pre-church work, merchandising,
business, pre-technician, music,
speech, church music.

For information write—

The Rev. John H. Fray, D.D., President
Box K, Marion, Va.

racy with all our achievements, for it keeps alive that vision by which the people live. A universal religion is the hope of the world today," said Dr. Harry Baughman, of Gettysburg Seminary, speaking at a joint dinner meeting of the Hanover Kiwanis and Ministerial Association.

"I CAN NO LONGER CARRY these responsibilities nor suffer the criticism entailed in the superintendency." With these words the Rev. Eugene S. Keller resigned as head of the White Hill Industrial School for Boys, a position he has held since 1943. A Lutheran pastor, he is a native of Hanover.

A STEWARDSHIP CONFERENCE was held in the Church of the Abiding Presence late last month with Dr. Harvey D. Hoover, Dr. Ralph D. Heim of the faculty and Layman Charles Esser, president of the Lutheran Laymen's Movement, participating. Other speakers included: the Rev. Lauri Anderson, New York; the Rev. Ray E. Kulman, Schenectady; the Rev. William Logan, Pittsburgh; the Rev. E. P. Truchses, Carlisle; Layman Ervin Young, Nova Scotia; and Layman Carl Heinmuller, Baltimore.

CHRIST CHURCH, Manchester, dedicated organ chimes presented by Mrs. Sarah Sheffer Wallis in memory of her husband.

Laymen's Retreat of the conference will be held at Gettysburg Seminary July 22-23. Dr. Harvey D. Hoover, Dr. Dwight Putman, president of Central Synod; Dr. G. Elson Ruff, editor of "The Lutheran"; and Layman Alexander Graf of Winnipeg, Canada, will speak.

MEMBERS of St. James' Church, Hallam recently dedicated educational and social facilities at a cost of \$12,000.



WORSHIP IN BEAUTIFUL

Saint John's Church

Allentown, Pennsylvania

William C. Schaeffer, Pastor

Beverly McClain, Parish Worker

Maestro Giuseppe Moschetti, the Music

Sunday Service at 10 A.M.; Community Program, 7:30 P.M.

Organ Recital Broadcast 9:30 to 10 A.M.

"A house of prayer for all people"

QUICKELS CHURCH recently broke ground for a new church building. The Rev. Gerald G. Neely preached the sermon.

PAUL LEVI FOULK

WISCONSIN

Strikes Delay Fond du Lac Infirmary

THE CORNERSTONE for the new \$125,000 infirmary at the Lutheran Home for the Aged at Fond du Lac was laid April 23; dedication was slated for June 4. But strikes have delayed progress and Sept. 10 has now been scheduled for the dedication. The Wisconsin conference congregations support this institution in co-operation with American Lutherans.

NORTHWESTERN SEMINARY has received \$1,000 from the estate of Elmer Leuty, of Beloit.

THE REV. GEORGE OVERDIER was installed by the Rev. George McCreary as pastor of St. John's Church, Phillips, on July 9.

DEDICATION of the church at Montfort took place May 28. This congregation was organized by the Rev. John Gerberding on Palm Sunday of this year with 31 members. Dr. Paul Bishop, synod president, preached the dedication day sermon. The Rev. Melvin Peterson also participated.

ON JUNE 25 the Rev. Forrest Clark, newly ordained, was installed pastor of the Antigo-Polar parish by the Rev. Harold Stoffel, La Crosse.

A father-son affair was the installation of the Rev. David Gerberding on June 18. Dr. R. H. Gerberding, executive secretary of the Board of American Missions installed his son as pastor of Martin Luther Church, Milwaukee. The congregation is the newest mission of Field Missionary Shelhart, organized on Palm Sunday of 1950. Dr. Jonas Dressler, president of Northwestern Seminary, as well as Dr. R. H. Gerberding participated.

PLANS ARE LAID for a full summer at the Wisconsin Conference camp on Pine Lake. Full-time manager, the Rev. C. A. Kipps, reports that many new improvements have been added.

PRESIDENT BISHOP on July 2 installed newly ordained GEORGE CRIST as pastor of Bethlehem Church, Durham.

ONE HUNDRED FIFTY-SEVEN people attended the annual Wisconsin State Luther League convention at the Church of Our Saviour, Fond du Lac. Sessions were held June 16-18. President John H. Schumell, West Allis, presided. The Rev. Richard Gaenslen was convention chaplain and Mary Helen Smith represented the Luther League of America. Speakers were Sister Vernetta Kunkel and Pastors George Gerberding, John Gerberding, Arno Martin, Victor Wrig-

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YOU REALLY WANT TO BE!

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By JOHN HOMER MILLER

THESE wise and friendly messages point the way to inner transformation and serenity of spirit — to the Christian strength and confidence that make for richer, more purposeful living. A warm-hearted, personal book for every man and woman in today's tense and troubled world.

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bookstores

ABINGDON
COKESBURY

ley, B. J. Stecker, Louis Piehl, Paul L. Graf, A. A. Zinck. Kay Sheriff, of Racine, was elected president.

LATEST REPORTS from the regular writer of this column, Dr. C. A. Puls, indicated that he would arrive in this country July 10. He reports an excellent and informative trip to the Holy Land where his predecessor at Luther Memorial, Madison, Dr. Edwin Moll, acted as his host and guide.

MEMBERS OF St. James' Church, Marinette, have razed the old parsonage, plan to build a new one.

THE CHURCH OF THE REDEEMER, Milwaukee, has \$128,000 pledged on its current drive for \$160,000 for a new parish education building.

PRESIDENT BISHOP rededicated the building of Mt. Olive Church, Mukwonago, on July 2.

PAUL GRAF

DECEASED

M. Ella Ruff

The widow of Pastor George G. Ruff of the Pittsburgh Synod died June 27 at age 82. Mrs. Ruff had been largely influential in establishing the Lutheran House at Chautauqua, N. Y., in 1925, and had been hostess at the house each summer until 1948. She was well known in the Pittsburgh area where she spoke frequently at missionary services, taught a Bible class for women prisoners in the city jail, and engaged in other social work.

Mrs. Ruff (nee Martha Ella Elson) was born near Roseville, Ohio, in 1868. She was graduated from Thiel College in 1889. Her husband was pastor at Derry and Northeast, Pa.; Dunkirk and Buffalo, N. Y.; Springdale and Pittsburgh, Pa., previous to his death in 1939.

She is survived by two daughters, Mrs. Alvin J. Suttles of Youngstown, Ohio; Mrs. Katherine Newton, Washington, D. C.; and a son, Dr. G. Elson Ruff, editor of THE LUTHERAN; and two brothers, Dr. Henry W. Elson of Plainfield, N. J., and Mr. Joseph Elson of Charleston, S. C.

Late this past winter Mrs. Ruff suffered a hip fracture, and seemed to be making a slow recovery. Funeral service was at Youngstown, June 30, conducted by Pastor Ben D. Varner, and interment near Greensburg, Pa.

ULC CALENDAR

JULY
12-14. Central Pennsylvania Synodical Lutheran League Convention. Harrisburg

The Lutheran

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15. North Carolina Synodical Luther League Convention. Concord
 16. Kansas Synodical Luther League Convention. Camp Wa-Shun-Ga
 22. Mississippi Synodical Luther League Convention. Laurel
 29. Florida Synodical Luther League Convention. Camp O'Leno, Lake City
 25. West Virginia Synodical Luther League Convention. Charleston
 10. Illinois State Luther League Convention. Chicago
 - G.
 3. WMS Convention. Virginia Synod. First Church, Richmond
 3. LL Convention. Pittsburgh Synod. Lutherlyn, Prospect, Pa.
 1. WMS Convention. Nebraska Synod. Midland College
 12. LL Convention. Ministerium of Pennsylvania. Allentown
 - 13-18. LL Convention. Nebraska Synod. Camp Sheldon, Columbus
 - 15-17. LL Convention. Midwest Synod. Hil-dreth, Nebr.
 - 20-26. LL Convention. Iowa Synod. Lake Oko-boji, Miller's Bay
 - 21-23. LL Convention. South Carolina Synod. Newberry
 - 21-28. LL Convention. Rocky Mountain Synod. Shady Brook Ranch, Colo.
 - 26-28. WMS Convention. North Carolina Synod. Lenoir Rhyne College
- SEPT.
1. Commission of Adjudication. Muhlen-berg Building, Philadelphia, Pa.
- Oct. 4-12. Biennial Convention of the United Lutheran Church in America. KRNT Radio Theater, Des Moines, Iowa.**



Academic Procession

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For catalog and folder write: James C. Kinard, President

IN CONCLUSION

THERE'S A huge sign along a Pennsylvania highway that annoys me. It says: DRIVE CAREFULLY. Who pays any attention to such vague preaching? If the sign said, SLOW DOWN ON THE NEXT CURVE, or THERE'S A COP WATCHING, it might get results.

It's also vague preaching to say, "If only everybody would live according to the Gospel of Jesus Christ, everything would be all right." Of course that's wonderfully true. But none of us can live according to our Lord's Gospel. We can only try, knowing we are sure to fail.

We are very imperfect creatures in a difficult world. The best of us merely blunder along, praying for forgiveness and help. And in a world full of sinners, we have to try to get along with one another.

Luther in one of his rough moments wrote this, "The world ought not and cannot be ruled according to the Gospel and Christian love, but only by strict laws, with sword and force, because the world is evil and accepts neither Gospel nor love, but lives and acts according to its own will unless compelled by force."

The difficulty with Luther's prescription is in finding law-givers and law-enforcers who are sufficiently pure and noble to rule wisely. I can't imagine what Luther would have said if he had lived to see the days of Hitler's Germany, or if he lived now in Wittenberg which is in the Russian zone.

THESE DAYS we put our hopes in the United Nations. But that organization won't accomplish anything by magic. It must become an instrument of force, against which no nation dares to act.

We are now in the middle of a supreme testing. If a majority of the nations stand

together in the Korean situation, holding that 38th parallel as the dividing line between yesterday and tomorrow, things may come out all right.

Through these early days of July everybody seems to realize what risks are being taken. We may plunge headlong into war while we are trying eagerly to preserve peace.

The main thing for us Christians is to try to be sure about our motives. Do we want peace so we can go on being happy and comfortable? Or is it our urgent, unceasing desire to have opportunity to share our good fortune with all people everywhere, to carry to them whatever things they need which we can give them?

Our motives are mixed up—some good, some bad. Because, we are sinners too, just as Russians are. God may have difficulty telling us apart. There is a terrible roar all over America every time anybody suggests we ought to be taxed to provide Marshall plan or Point 4 aid, as though God has given us our prosperity because he thinks that in some peculiar way we deserve it.

OUR BUSINESS AS CHRISTIANS is to pray, morning, noon, and night, something like this: O God, let me realize what a self-centered blind man I am, and make me truly penitent. Let the purifying surge of thy spirit loose in me. . . .

If we could be a nation of Christ-loving people (but there I am, back at the second paragraph on this page). The plain fact is that all of us love ourselves so much that we can't love Christ very much. The much greater fact is that Christ loves us and can do amazing things even with people such as we are if we know how much we need him.

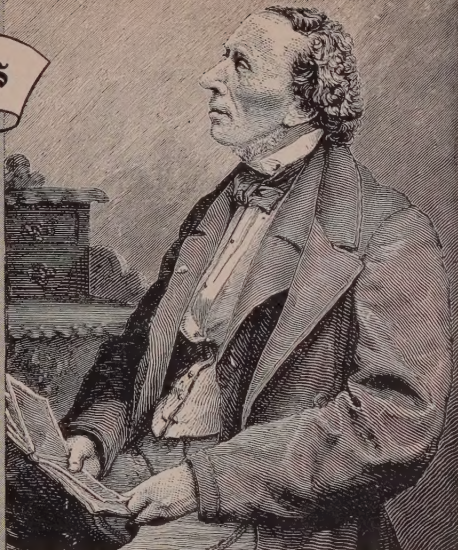
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